

The Way to make all People Rich:

OR,

Wisdoms Call

TO

TEMPERANAE

AND

Frugality

IN A

DIALOGUE

BETWEEN

Sophronio and Gulosio, One a Lover
of Sobriety, The other addicted to
Gluttony and Excess.

By Philotheos Physiologus, the Author of the
Way to Health, The Country-Man's Com-
panion, The Good House-Wife made a
Doctor, &c.

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Holloway-Lane, Shoreditch, 1685.

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On the Author of that excellent
and learned Book, entituled,
*The Way to Health, long Life
and Happiness.*

HAile learned Bard! that dost thy power
dispencc,

And show'st us the first state of Innocence,
That happy Golden Age, when man was Young,
When the whole Race was vigorous and strong;
When Nature did her wonderous Dictates give,
And taught the noble Salvage how to live;
When Christal Streams, and every plentious
Wood

Afforded harmless Drink and wholesome Food.
E're that Ingratitude in Man was found,
His Mother-Earth with Iron Ploughs to wound;
When unconfin'd, the spacious Plains produc'd
What Nature crav'd, and more than Nature
us'd;

When every Sence to Innocent delights,
Th' agreeing Elements unforc'd invites;
When Earth was gay, and Heaven was kind
and bright,

And nothing horrid did perplex the sight.

Unprun'd

On the Author, &c.

Unprun'd the Roses and the Jes'mine grew,
Nature each day drest all the World a-new,
And Sweets without mans aid each moment
grew;

Till wild Debauchery did the Mind invade,
And Vice and Luxury become a Trade;
Surer than War it laid whole Countries waste,
Nor Plague, nor Famine ruin'd half so fast:
By swift degrees we took the Poyson in,
Regarding not the danger, nor the Sin.

Delightful, Gay and Charming was the Bait,
While Death did on th' inviting Pleasures wait
And every Age produc'd a feebler Race,
Sickly their days, and those declin'd a-pace,
Scarce Blossoms blow, and wither in less space;
Till Nature thus declining by degrees,
We have recourse to rich Restoratives,
By dull advice from some of learned Note,
We take the Poyson for the Antidote;
Till sinking Nature, cloy'd with false Supplies,
O're-charg'd, grows fainter, languishes and
dyes.

These are the Plagues that o're this Island reign,
And has so many threescore Thousands slain,
Till you the saving Angel, whose blest hand
Has sheath'd that Sword that threatn'd half
the Land.

More than a Parent, Sir, we you must own,
They give but Life, but you prolong it on:

On the Author, &c.

Thou an innocent Power with Heaven do show,
& us long Life and lasting Vertue too.
Such were the mighty Patriarchs of old,
Who God in all his Glory did behold:
Inspir'd like you, thy Heaven's Instructions
show'd,
And were as Gods amidst the wondering
Crowd:
Not he that bore th' Almighty Wand, cou'd
give
Diviner dictates how to eat, and live:
And so essential was this cleanly Food
For mans eternal Health, eternal Good,
That God did for his first lov'd Race provide
What thou by Gods Example hast prescrib'd.
Oh! Mayst thou live to justify thy Fame,
To Ages lasting, as thy glorious Name!
May thy own Life make thy vast Reasons good,
(Philosophy admir'd, and understood!)
To every Sence 'tis plain, 'tis great, and clear,
And divine Wisdom does o're all appear.
Learning and knowledge does support the whole,
And nothing can thy mighty Truth controul.
Let Fools & Madmen thy great Work condemn,
I've try'd thy Methods, and adore thy Theam.
Adore the Soul that lov'd such Truths discern,
And scorn the Sots that want the Sence to learn.

A. Behn.

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The Way to make all truly Rich : Or,
WISDOM's CALL
 TO
Temperance & Frugality,
 IN A
DIALOGUE

Between

Sophronio, a Lover of Sobriety,

AND

Guloso, one addicted to *Gluttony* and
Excess.

Guloso.

Well met, Sophronio, that I
 I understand is your Name;
 for tho' I have no Acquaint-
 ance with you, nor ever happened into your
 Company before, yet I am a Neighbour, and
 have often heard of you.

Sophronio,

Indeed Sir, I am a Person that have little
 Acquaintance abroad, though very ready

to serve any of my Neighbours to my power. Under what *Character* I may have been represented to your Ears, as I know not, so I am not much solicitous, since the testimony of common Fame stands branded upon Record for *Lying*, and *Report* is usually the Mother of *Calumny* and Nurse of *Mistakes*. But whatever you have heard of me that is *Ill*, I hope you are so prudent as to avoid it, and if any thing *Good*, to imitate or exceed it.

Guloso, *To deal freely, the Account I have had, speaks you an odd Humorous Blade, a kind of Cynical Philosopher, that deny your self the Comforts of Human Life, That you eat not a good Meal in seven years, and are a professed Enemy to all Hospitality and good Fellowship.*

Sophronio, I told you prattling Rumor was a *Gossip*, apt both to be deceived and deceive others, and now I find she hath imposed upon you; for I am so far from denying my self the Comforts of humane Life, that my endeavours are both to enjoy the choicest of them my self, and perswade others to participate therein. I eat commonly two, and sometimes three excellent good Meals a day, and count *Hospitality* and good *Neighbourhood* not only private Vertues but publick Duties.

Guloso, How a Body may be mis-informed? I acknowledge my Error; Præthes go along to my House, where I have 2 or 3 Friends to Dine with me; I have got half a Score Joynts of Meat, a Dozen or two of Fowls, a brave Dish or two of Fish, and a few other odd things; and what we want in Chear, we will supply with Liquor: There's a Hoghead of Medera, a Tescer of Claret, and when that fails, we'll inch it out with Brandy, Rum and Punch, and dust it away, and live as happily as the day is long, and be swingingly Merry.

Sophr. Do you call this to live happily? to tempt a few People with Provision almost enough for a beseiged Garrison! a Meal that would serve half a City! Would you have me to be one of your Packhorses to carry off such a vast quantity of Stuff, and over-load my Stomach, and be sick, and perhaps dye on't, meerly to say you are a brave Jolly House-keeper, and treat those that come to your Table very Magnificently? Is this your Hospitality? this your good Fellowship?

Guloso, Yes; for if to indulge ones Pallate and stretch ones Guts with variety of Dishes and delicate Liquors, be not the sovereign Happiness of a private Life, and to make ones Friends or V'siters eat as long as they can sit, and drink longer than they can stand, be not to

(6)

Treat them Nobly, I cannot understand what is Happiness or Hospitality.

Sophronio, The Hospitality of a Brute ! The Happiness of a Swine ! The Civility of a Devil !—The Complaint amongst Wise men is not new, That Words, though in themselves but Wind, or audible Breath, yet have a strange Charm upon mens Spirits, and as they are variously used or abused, have been a main cause of the most gross Errors, and the sturdiest Quarrels, and the lewdest Practices in the World. What you call the highest Happiness, is in truth a degeneracy, below Beasts, a Condition worse than being condemned to the Mines or the Gallies : And what you value your selves for as Noble Treatment, is justly to be abhorred, as the greatest Folly and Madness in your selves, and Incivility, Treachery and Poysoning, in respect those you entertain ; so that when you dye, you ought to be buried with Stakes driven through your Carcasses, as Felo's de se, having digged your Graves with your own Teeth ; or if you survive, should be indicted for the Murder of every one of your Guests, whose untimely end is occasioned by your Extravagant Feasts and Hellish Carrouzes.

Guloso, This is down-right Raving ; you are Mad, and ought to be expell'd out of all Society.

Sophronio

Sophronio, Yes, amongst *Mad-men*, he that is not as Mad as the rest, seems besides himself; as in War, there is no man counted *Ill* but he that doth *No Ill*; so the *Ephesians* of old banisht *Hermodorus*, a Person of singular Modesty and Frugality, meerly because by his *Virtuous* and *Abstemious Life* he seem'd to upbraid their *Riots*; and when they drove him out, made Proclamation by the publick Cryer, to this effect, — “Let there be amongst us no such stanch good Husbands; Let no one be so impudent as to be wiser than his Neighbours, or better than the rest of his fellow Citizens; or if he will set up for a Saint or a Philosopher, let him turn out, and seek fit company for himself where he can find them; for here he shall not stay to trouble us with his Impertinences.

Guloso, They serv'd him e'en well enough in my Opinion, why should he not be Conformable?

Sophronio, I knew what would be the *Vulgar Verdict*; whoever does not run to the same Excess of Riot and Extravagancy which is in fashion, is sure to be condemned, and have every *Sottish Roister* ready to be his Executioner: However, I will never

be ashamed or afraid to avow, that *Temperance* and *Sobriety* are most sublime Vertues, too precious to be parted with, because Fools deride and despise them; nay, I will add, that they are not only abundantly more pleasurable than your superfluous courses, but also more to be valued than many of the *Diana's* of the *Ephesian Craftsmen* in their Shops of wrangling, called the *Schools*; or the magnified *Dogma's* of some of the interfering *Tattlers* of this or that stunted Ceremonious Mode of pretended Religion; for true Religion and undissed, consists in *Purity* and *Temperance*, in *Self-denial* and *Mortification*, in Acts of *Mercy* and *Justice*, and living *Righteously* and *Soberly* in this present evil World.

Guloso, *Prethee what is it you call Temperance and Sobriety?*

Sophrenio, Vertues teaching us to use *Meats and Drinks* for the ends for which they were ordained, or rather the practice of living temperately and soberly, so as not to exceed either in the Quantity or Quality of Foods or Liquors, beyond the Necessities or Convenience of Nature: In a word, The Regulation of our sensual Appetites and baneful Customs; according to the measures of Nature and Standard of Reason, so as may best promote and secure the Health both of the Body and Mind.

Guloso.

Guloso, Well then, you say we must eat and drink according to Nature, and what is that but as much as we can get? For do not most People by Nature do so? The pleasure of the Pallate is natural, and 'tis as natural to gratifie it with variety of good Cheer and rich Liguors. Will not Children by their good wills over-gorge themselves, when they come at plenty of that which is pleasing and delicate? And have you not seen Indians beg to be made Drunk? And yet who can be said to live more according to Nature?

Sophronio, That most People eat and drink to Excess, is no Argument that the same is Natural; it only shews, that they by transgressing the pure Law of God in Nature, are through vicious Practices and lewd Customs become Unnatural. The only Reason why Children are at any time over-greedy, and eat or drink too much, is either because they derive the Seeds of such Intemperance, as they do other Diseases, from their gluttonous Parents, or rather for the most part, because they are also first debauched, and as it were, forced to Excess. For whilst they are very little, we see, that as soon as they have sufficient, they refuse any more, and strive according to their power against it; but such is the
Madness

Madness and Folly of most fondling Mothers and Nurses, that they continue to press greater quantities upon them, and incite them with too Rich and High-prepared Foods, and so by little and little inure them to it; and then 'tis no wonder, what by these ill Customs, and what by the pernicious Example of others about them, if in time they come to be as greedy, and apt to commit Excess. The same is to be said of the poor *Indians*, whilst they remained in their pure *Naturals*, they were strangers to those Vices; it was the *Christians*, (to their shame it must be spoken) that first transported *Gluttony* and *Drunkness* into that New World, and taught the *Indians* to Spew and Reel. Nature is Regular, and knows her Bounds, where to stop, and when to say enough, if she be not depraved by Custom, or forced out of her innocent Road: And how well do *Beasts* observe her Dictates? and for their Reward are not liable to half the Diseases that voluptuous Man is; and the less they have to do with him, the more free they are; for though several *Domestick* Animals are liable to Surfeits, yet 'tis chiefly occasioned by their Keepers or Owners abridging them of their fit natural Foods, and giving them such as are improper, or heating

(II)

ing and over-labouring them, and the like. Therefore to speak Truth, when we call *Gluttons* or *Drunkards* [*BEASTS*] we do but wrong the poor Dumb Creatures by the Comparison; for they are abundantly worse than Beasts, both in respect of the advantage they have of Reason, which should restrain and guide them better, as also in regard they do that greedily and frequently which the very worst of Beasts can scarce be brought to, but by force or surprize; for though *Swine*, and some few other the like unclean Animals, very conversant with Man, may sometimes eat or drink to Excess, and so as to make themselves sick, yet 'tis usually after some long Pinch of Hunger, or of some Food or Drink which they are not wonted unto; Whence I conclude, that no Creatures are so guilty of Excesses in this kind, as Man, and that the same are Unnatural.

Guloso, How know you what is properly to be call'd or counted Excess, or what is only according to Nature? Have you got a Cage for all mens Stomachs and Brains? Do we not see that one Constitution can digest, nay, will not be satisfied without thrice as much Meat as another, and one maus Head bear several Gallons of Wine, when another will be Drunk (as we use to say) with the Smoak
of

of a Ladle, and almost overcome with Settle-Brain?

Sophronio, I deny not but difference of Constitutions may require a suitable proportion of Food; strong natural Heats expect a large supply; nay, difference of the Season or the Climate, vary the case; for the *Northern* Inhabitants of the World are found to be more voracious Feeders than the *Southren*, and here with us in *Winter* when the Natural Heat becomes more central, we have greater Stomachs than in *Summer*; besides, there are *Woods* of *Kent* and *Marriots*, prodigious Eaters, men of Canine Appetites, and continual Devourers, but that is a Disease, not Nature, and rather a thing to be pitied than condemned.

What I recommend is such an Adjustment of Food as may be proportionate to each Complexion; to eat to live, and not live to eat; for Victuals are designed for Nourishment, to sustain and repair the Infirmities of the Body, and supply those daily Wastings, which Growth, Motion, Labour and Exercise occasion. The moderate and natural use whereof supports and renders it a fit and apt Instrument for the Soul; as on the contrary, any Excess dulls the Senses, clouds the Intellectuals, and brings grievous Diseases, which shew the same to be

be *unnatural*; and as most Sins carry with them their own Punishments, so Diseases of the Body and Perturbations of the Mind, are generally the just *Scourges* as well as *Effects* of Intemperancy.

'Tis true, some men by Custom having rendred Excess familiar to them, can ingorge great quantities of Victuals, much more than Nature has occasion for, and yet seem not for the present to be much disturbed or disordered thereby in their Health; As others can bear abundance of Arong Liquor without appearing Drunk. But as these last come under that divine threatning, *We unto them that are strong to drink Wine,* so the former shall not escape Vengeance, but in time will certainly find the evil effects thereof.

Guloso, *What are those evil Effects which may be feared from liberal Eating and good Fellowship?*

Sopronio, Still you mask foul things with the varnish of fair Names; I told you already, I approve of *Liberal Eating and good Fellowship*, in a due and sober sence; for God hath *liberally* afforded us his good Creatures, and we may liberally make use of them: But by those Terms, (if one may interpret Words by *Practice*, which generally is the truest *Comment*) you mean *Immoderate*

moderate Eating and Drunkenness. And what various *Mischiefs* and ill Effects those things produce, is not so difficult to *perceive*, as it would be *Over-tedious*, and require a Volume to assign them all: Therefore I shall only in brief mention some of the *chiefest*, which may be reduced to these *Five* following Heads, *viz.* *Mischiefs* thereby occasioned, (1.) To the *SOUL*; (2.) To the *MIND*; (3.) To the *BODY*; (4.) To the *ESTATE* or *Reputation*; And (5.) To the *PUBLICK*.

(1st.) As to the *SOUL*, whereby we are the Image of God, and which is a bright Ray of the glorious Immense Divinity, what can be more pernicious than to disobey the Laws of its Creator, by a profuse Waste of his good Creatures, thereby rendring it unapt for Prayer, Meditation, and all spiritual Exercises and divine Worship? since God so frequently, so earnestly calls for Acts of Mortification, Self-denial, and a careful subduing of the Flesh, what can be more contrary to his holy Will than to pamper the Carcass with studied Dainties and unnecessary Varieties? Can that Soul be fit for the Acts of Religion, and spiritual Illuminations, which is daily immersed in Gluttony and Drunkenness? Besides,
Excess

Excess in this kind is not only a most grievous Sin in it self, but the Parent and Nurse of a whole Legion of other enormous Sins, as *Idleness, Whoredoms, Adulteries, Rapes, Sodomies, Oppression, Uncharitableness, Swearing, Blasphemy, Murder, &c.* And what hopes can they have of *Heaven* (into which *no unclean thing* shall ever enter) who delight to wallow in such a Sink of Filth, and place the highest Bliss in satisfying the Wantonness of their Pallate, and commit Idolatry to their Paunch?

(2.) By the *MIND* I understand those excellent Faculties of *Wit, Apprehension, Understanding, Judgment and Memory*; To all which nothing is more destructive than *Excess* of eating and drinking; for it sends up such a thick and cloudy Smoak of indigested Fumes from the Stomach to the Brain, as not only for the present disturbs, confounds and obstructs their Operations, but weakens them for the future, and in time does almost wholly destroy them; for how many *rare Wits* and *piercing Judgments* have by *Riot* brought themselves to be *Fools* and *Dunces, Sots* and *Changlings*? And seldom shall you see a very *Corpulent Body* but 'tis attended with *thin Intellectuals*, as where the *Groom* grows *too Fat*, 'tis odds but the

Horse

Horse grows too *Lean* : *Gluttony* and *Drunkennes* are apparently idle and undecent Vices, they bewray themselves sufficiently by the *Gestures* and *Countenances* of those that are therewith tainted, whereof even the best and most tolerable are to be dull and drowsie, unprofitable and unfit for any good; for never was there yet in the World any man that loved his *Belly* too well that did ever perform any *great Work*, nor are any but brutish Persons, and of no worth, addicted thereunto; for either it finds them so, or very quickly maketh them such, being the Leading Card to all unworthy Actions; witness *Alexander*, (who but for this might in some measure have deserved his Title of the *Great*) but being once softened into *Luxury* and excess of *Wine*, would needs make himself Ridiculous by boasting himself the *Son of Jupiter*, and in his *Prolicks* killed his dearest friend *Clitus*, and afterwards being come to himself, would have killed himself for killing of *Clitus*. Behold the mad Effect of your Practice! whereof a Thousand the like miserable Instances might be given. For in a word, it makes Wise men *Fools*, and Learned men worse than *Idots*, Princes *Contemptible*, Nobles *Vile*, and all that follow it the *Enemies of God* and *Scorn of Men*.

(3.) If we consider the Wrongs done to the *BODY*, every Organ, every Limb will be ready to give evidence of the Prejudice daily received by Superfluity; the *Head* aking and dizzy, the *Eyes* and *Sight* debilitated, the *Face* bloated and discoloured, *studded* and *embossed* with an undecent *Redness*, and various *Pimples* (the natural Heraldry of Vice) the *Breath* tainted with four Belchings from the oppressed Stomach, the *Hands* shaking, the *Legs* trembling, the whole *Systeme* of *Nature* weak and disordered, and all the *Body* glowing with an uncouth and præternatural Heat, are the first and common, yet constant Attendants of such an irregular course of Life; but after various *Acts* have commenc'd *Habits*, and ill Customs usurpt the Throne of *Nature*, the poor Person, subject thereunto, can neither longer support these *Vices*, nor endure their *Remedies*, so that now like a Horse in the Quag-mire, the more he Plunges, the deeper he sinks; he has enured his *Body* to such rich Foods and lofty Liquors, and thereby so oppressed the *Natural Heat* (for a Lamp is as soon extinguished with too much Oyl as too little, and more Folks are *Drowned* than dye for *Thirst*) that now even the Yoalk of a *Phanixes* Egg; or a

B

Dram

Dram of the *Grand Elixir*, (if they could be got) would neither afford him *Nourishment* nor *Cordial*; therefore overwhelmed with *ill Juices* and *peccant Humors*, and in vain praying aist from the helpless Doctors, he sighs a while under the Tortures of several Diseases and Languishes, and at last dyes a Sacrifice to *Gluttony* and *Follies Martyr*; whence it was Maxim amongst the Antients, *That Intemperance slayes more People than the Sword.*

(4.) How much *Liquorish Chaps* contribute to the Ruin of mens fairest *Fortains* and *ESTATES*, the loud Complaines of wretched *Widdows* and poor *Orphans*, and the sad Cries through every Prison-Grate, may inform us. *Over-charged Tables*, *Riotous Entertainments*, or what you call good *Fellowship* at *Taverns* and *Ale-Houses*, and doing Business at (those sly Resorts of Idleness and grave Debauchery) the *Coffee-Houses*, are commonly the *Moles* that undermine the Mansion-houses of Country Gentlemen, the *Moths* that devour the Wares of a Citizens Shop, and make him glad to compound with his Creditors for half a Crown in the Pound, and force others to learn a new Trade of making *Pegs* in the *Kings-Bench*, or being eaten up with *Lice* in the *Marshalsea*.

Guloso, *Pray stop a little, do you approve of these severities to poor Debtors, to bury them alive, and make Dice of their Bones when they are dead ?*

Sophronio, No, in my own private Judgment I do not; but I speak of that which is the present Practice, and which cannot be avoided till it shall please the Government to alter it, upon consideration, That nothing is a Pledge for a Sum of Money owing but what is really valuable, which no mans Carcass is; and that Imprisonment for Debt, as now used, is only a Purgatory for Fools, and a Sanctuary for Knaves, whereof the first deserve more Pity, the last more Punishment: However, 'tis your dearly beloved Extravagancy, high Feeding and deep Drinking that generally brings People thither; and therefore without Reflection on the Rigour of any present Constitutions, were it not much better, honestly, and by legal ways of Industry, Frugality and Temperance, to avoid falling under the Remorseless Fangs of Creditors and Goalers ?

Guloso, *You say well: Therefore proceed to your fifth and last Particular.*

Sophronio, Give me leave first to conclude the fourth in the second Branch, which relates to Reputation; what value or esteem

can any Person expect? what Honour or Credit, that divides the most precious Moments of his Life between *Eating*, and *Drinking*, and *Sleeping*? with whom, if he be a great Man, a *French Cook* shall have more power than a *Philosopher*; or if he be a meaner Body (not able to keep an Usher in the School of *Epicurus*) then instead of serving God, or his Country, or himself, all his Study, all his Business is, how to get brave lucious Dishes, and learn *Sauces* and *Kickshaws*, to contrive over-night what he shall have next day for Dinner, and thinks he has not *Dined* till he has bespoke a *Supper*? How cheap and pitiful must such a Belfy-slave appear, not only to the *Brave* and the *Wise*, but even to his own *Domestick Servants*, who though they dare not laugh at him aloud, cannot but in their hearts contemn him. *Osborn* in his *Memories of K. James* mentions a great Lord, who at a sumptuous Supper, besides other Rarities, eat for his own share a Pye composed of *Amber-greece*, *Sweet-Meats*, &c. that cost *Thirty Pounds*, and yet was so far from being sweeter next day, that like the *Satyr* in the Fable, he would gladly have *Ran away from his own Stench*, which was so intollerable, that none of his People could endure to come near him. Who will imploy or confide in

a man that will not miss his Dinner, though to save his Friends Life or his own Fortune? whom a profuse Treat shall wrap this, that or the other way? Or is there any Body more contemptible (upon recollected Thoughts) even to those that are made *Drunk*, than he that hath made them so? *Gluttony* is therefore a most shameful and dishonourable, as well as an unthrifty Vice.

(5.) The Mischiefs arising to *KINGDOMS* and *STATES* wherein *Gluttony* and *Excess* are generally practised or encouraged, are no less, but indeed much greater than those that accrew to particular Persons; for thereby *Provisions*, the support of a Common-Weal, are not only superfluously consumed, but all kind of Evils promoted, and especially *Oppression*; for he that is a Slave to his own Belly, will use all Art to render those that are under him, *Vassals* to his irregular Desires, whence a general *Poverty* and *Misery* ensues; so that where ever *Luxury* abounds in a Nation, you shall find it languishing with *Penury*, and swarming with *Beggars*; for the inferior People, debauch't by great Examples, and thinking it a kind of Obedience to imitate even the Vices of those above them, follow them as fast and as far as they can, and so waste

waste their Time and Substance in *Riot* and *Idleness*, till they are reduced to Extremity, and then growing Impatient and Mutinous, (spurr'd on with Want and Dispair) fall into *Tumults*, and become apt Fuel for *Sedition* and the flames of a *Civil War*: This horrid Abuse of Gods Bounty provoking and drawing down *Wrath*, so that in all History we shall seldom meet with any *State* chang'd or *Empire* over-thrown, but *This* was one of the principal Cause: This preceded the *universal Deluge* wherein the old World was drowned; *Pride*, *Idleness* and *Fullness of Bread* stand upon Record for the Sins of *Sodom*, that hastned their Destruction: Our own Chronicles, (not to mention nearer Instances) will tell us to what a prodigious degree of *Excess* and *Riot* our fore-Fathers were grown, a little before God sent the *Norman Conqueror* to chastize and vanquish them.---In a word; This Debauchery of the Throat is the *Mother* of *Flagitiousness*, the *Nurse* of *Impiety*, the *Original* of most *Vices*, the *Bane* of *Health*, the *Seed Plot* of *Diseases*, the *Subversion* of the *Senses*, the *Canker* of the *Understanding*, the *Corruption* of *Manners*, the *Shame* of *Life*, the *Hastner* of *Death*, the *Harbinger* of *Hell*, the *Grave* of *Honour*, the *Pest* of the *Body*, a *Rape* upon the *Soul*; The *Plague* of

of *Cities*, the *Ruin* of *Kingdoms*, and the *Overthrow* of all *Estates* that nourish it.

Whereas on the contrary, *Temperance* is the *Off-spring* of *Heaven*, one of the greatest *Comforts* upon *Earth*, the *First-born* of *Nature*, the *Hand-maid* of *Grace*, the *Guard* of *Reason*, the *Foundation* of *Health*; The prime means of *Getting*, and surest *Preserver* of an *Estate*; The *Fountain* of *Charity*, the best *Doctor* for the *Rich*, and a trusty *Refuge* of the *Poor*, a *Preservative* for those that are *Well*, and *Restorative* for such as are *Sick*, *Physick* to the *Body*, and a *Whetstone* to the *Faculties* of the *Mind*; The *Practice* of the *Good*, and the *Delight* of the *Wise*; The *Solace* of *private Men*, and the *Support* of *States*; for who ever knew a Nation *Ruin'd* where *Sober* and *Abstemious* Persons had the *superintendence* of its publick *Affairs*? And though this *Sobriety* be in it self (after a firm *Resolution*, and some little *Practice*) none of the more difficult *Vertues*, but most pleasant, because most *Natural*, being not painful to any but *Fools* and *Mad-men*, besotted with depraved *Customs*; yet it is the way, and a kind of progress to all other *Vertues*, since it extinguishes *Vice* in the *Cradle*, and stifleth it in the *Primordial* *Seeds*; and as it is the *Mother* of *Health*, and an assured *Medicine* against all *Mala-*

dies, so consequently it lengthens a mans Life. As we read, that *Socrates* (surnamed *The Wise*) by the Practice thereof had always a vigorous Body, as well as a most penetrating Wit and steady Judgment, and lived all his dayes in undisturbed Health: *Masinissa*, the soberest King that (I think) any History affords, got Children at 86. years of Age: Whereas *Alexander* by his Riots & excesses dyed in the flower of his Age, and Childless, though he was naturally of a most firm and sound Constitution. All the greatest Personages of the World that have been Sober men, and of a strict Diet, and the Frugality of the Roman *Curij* and *Fabritij* have been more extolled than their mighty Victories.

Guloso, You have made such an Harangue about Temperance as I never heard the like before; & I think there is something of Magick in the Discourses of you dry Melancholy men; for I feel it has already made so much Impression, that I am inclinable rather to hazard being disappointed of my Dinner, than not have a little more Chat with you. 'Tis true, I do not well know how to oppose the main of what you have said; but I have some stout Objections to make, which I hope will spoil your Project; for though I would not be counted a Sot, and one that acts against Reason and Nature, and do
neither

neither love Diseases nor desire to hasten my own Death, yet still I must confess, I am very unwilling to part with my full Table and flowing Cups, and come to be stinted by your stingy Rules of Temperance.

Sophronio, This is the common Error, men though perswaded, will not be convinced, *They hate the Light, because they love those Deeds of Darknes which it manifests and reproveth*; and rather than part with their darling Vices, even when they cannot but see them destructive, will study Colours and Excuses to defend them, that they may seem to play the Mad-men with Reason: So ill Folks, though they cannot get rid of the Notion of a Deity, yet since they find their *lewd Lives* obnoxious to its Justice, will rack their Wits for Arguments against it, and study rather to be *Atheists* than *Penitents*, and chuse to deny there is a God, because they are resolved not to live like men.

Guloso, You are very censorious: I am no Atheist.

Soph. Nor do I accuse or censure you as such; I only tell you the Method whereby others become such, to warn you from it, and shew how dangerous a matter it is, and from what spring it proceeds, to oppose convincing Light & Truths demonstrated. But let us hear your Objections.

Guloso,

Guloso, 'Tis free eating and drinking lustily that makes us strong and stout; your starving Temperance, I fear, would soon bring this Jolly Corps of mine to a Consumption, and make me look as thin and meager as the Fellow coming out of the little end of the Horn, in the painted Emblem of Prodigality.

Sophr. It might perhaps abate something of your superfluous Fat, and bring down the unweildiness of your Paunch, but I dare assure you, it would nothing decrease your strength, but rather very much encrease it; for growth and strength proceed from a firm Nourishment, and so much as Nature requires, and no more; whatever is added above, weakens, not fortifies the Body; for indeed there is nothing that more debilitates than Intemperance; neither are those who glut themselves with Meat and Drink to Vomitings or Surfeits, the only Persons that need to be exhorted to learn Sobriety, many that think themselves very blameless, and pass with others for Sober, need this Exhortation; for generally all that live with some plenty, eat & drink too much, & confound in their Stomachs too many various Ingredients, giving to Nature more than it needs or can dispense with; which Superfluity, that especially of the third Concoction, turns into ill Humours, whence variety of Diseases

Diseases are bred, answerable to the variety of their Dishes; as in the Common-Wealth useles Persons, and such as have nothing to do, are they that stir *Sedition* and trouble the State. High-feeding may bloat the Body, and encumber it with a Mass of corrupt Flesh and foul Humours, but 'tis Temperance that gives strong Limbs, Health and agility of Body.

Never was a Nation brought to a more sparing and regular Diet than the *Lacedæmonians*, by their famous Law-giver *Lycurgus*; for he caused all men to eat at publick Tables, which were as so many *Schools of Sobriety*, the Rich being obliged to partake of the same comfè Fare with the Poor; they could not make use of, or enjoy their choice Dainties and Superfluities, nor so much as please their vain Humours by making a *shew* and vaunting of them to the World; nor could they take any Refection in private before they came to the publick Halls or Dining-places; for every one had an Eye upon them that did not eat and drink with a good Stomach, and reproached them with the Name of Dainty and Effeminate; but never was there in the World a Nation that yielded more strong and hardy Bodies than that *Abstemious Republique*; for indeed this extraordinary *Sobriety* begot in both Sexes
such

such a vigorous strength of Complexion, as no Labours; no Fatigues were able to surmount. So that you see 'tis not excessive eating and drinking, but *Temperance*, that makes People strong and stout, which was well intimated by the wise Emperour *Spartianus* in that smart Reply to his Souldiers, who after they had been beaten by the *Saracens*, imputed their Defeat to the *Want of Wine*, with which their Minds were wont to be inflamed to courage, and their Bodies strengthened, *Ay*, says the Emperor, *it may be so, but yet those that Routed us drink nothing but Water.*

Guloso, But great is the pleasure of eating deliciously, and having variety of delicate Dishes, with Poinant Sawces to excite the Appetite, and gratifie the Pallate.

Sophr. Yes, yes, and therefore we read of some Gorrel-guts that have wisht themselves Necks as long as a *Swans* or a *Cranes*, that they might the longer enjoy that brave pleasure of the *Swallow*: But can you think that he deserves the Name of a *Man* that makes such Wisbes, or is so much taken with such a childish pleasure? Did God bestow upon man an Immortal Soul, and so many Noble Faculties, that he should spend his time in *Proggings* for his Paunch; and studying to humour the Titillations of his Throat?

Throat? Will you violate God and Natures Laws, and commit all kind of Rapines and Oppressions, and sacrifice your *Health*, and shorten your *Lives*, and damn your *Souls*, and all for this? Is a pleasing *Gusto* for a moment, worth so much Pains and Hazard?

But the truth is, *Gluttons* do not find that pleasure in all their studied Varieties, as the *Temperate* do in the plainest and simplest Fare: The wise King tells us, *That the full Stomach loatheth the Honey-Comb, but to the Hungry even bitter things are sweet.* Of which Antiquity yields two famous Instances in the great Kings, *Darius* and *Ptolemy*, of whom the first drinking *Puddle-Water* in his flight after he was overthrown, and the second, upon a Journey eating a piece of *Brown Bread* in a Cottage, affirmed, That they never in their Lives tasted any thing *more pleasant.* For Superfluity furs the Passages; and new Food being continually taken, before Hunger calls for it, the Pallate cannot rightly perceive the natural pleasantness of its Taste: However, 'tis a pitiful pleasure for a man to boast of or admire that which every *Dog*, and every *Horse*, and every *Swine*, even when routing in a *Jakes*, enjoys in as great, and perhaps greater measure than he.

Guloso, Noble House-keeping, great Feasts, Tables

Tables oft replenisht with Legions of Dishes at a Meal, and over-flowing Gobblers of Wine and strong Drink, is great and Magnificent; Temperance and Sobriety are Vertues only fit for Labouring Clowns, and needy Handicrafts-Men, to harbour in Cells and Cottages, and attend pitiful pinching Plebeians: They are not meet Companions for Grandees, and men of enlarged Fortaines: History tells us how Antoninus spent a Thousand Wild-Boars at one Banquet: That Vitellius at another caus'd to be provided two Thousand Fishes, and seven Hundred Fowls: Heliogabalus, in one Supper entertain'd his Guests with the Heads of six Hundred Ostriches, besides other the rarest Provisions of all sorts proportionable: And the Emperour Caligula, in a Years space wasted Six Hundred Seventy Five Tuns of Gold on such gallant Treats.

Soph. And what were all these, but sinks of Luxury, Monsters of Impiety, the Plagues of their own Times, and Scorn of all Posterity; whose very Names would never be remembered but for their odious pranks of Villany? There is nothing truly Great and Honourable but Vertue and Piety, the Higher any Persons are placed, the more exemplary they ought to be in well-doing, and to set patterns of Sobriety to their Inferiors, who are apt to Intimate their ways, especially in
Evil,

Evil; God laid an Injunction upon *Adam*, and in him on all his Posterity, to eat their Bread in the *Sweat of their Brows*, that is, to be moderate in their Food, and addict themselves to *honest Labour and Industry*; but now-a-days this course of Life is condemned as *base and Contemptible*, and *Idleness* and *Riot* are made Ensigns of *Honour*: You speak of *Great Housekeeping*, and Tables mightily furnisht with their several Courses, but although Luxury has been unhappily ingenuous to Invent almost infinite variety of Foods, yet I observe the *Chief Dish* at all your mighty Feasts is always one and the same.

Guloso, *Pretence what's that?*

Seph. The *Blood of the Poor*. For how much Violence, Injustice and Oppression is there used every where to maintain and provide these Extravagances? What disturbing the Peace of the World? What Spoils and Rapines? What Defraudings and Extortions? What Rackings of *Tenants*, and Circumventing one another? What Toiling and Worrying of poor *Servants*, and Outrages committed on all the Inferior Creatures, is there practised to furnish out one of these your Sumptuous Banquets?

Guloso, *Well? To what purpose is plenty,*

plenty, but to let the Cundite sometimes run at Walte? Is it not our own, and may we not dispose of it as we please? How else should great Revenues be spent or Employed? The World would grow to a strange pass if your Rules should be observed? To what end has our Creator enriched us with the Goods of this World, if we must in a Sneaking pineirg way deny our selves the free use of them? Has not God made us Lords of the Creation, and given us a free-will to do with each Creature and thing as best liketh us? Who then shall Prohibit me of my will and Pleasure? If I have a mind to Indulge my Palate, and eat or drink to what you call Excess, and be Idle, who has to do with it? Have not I MONEY, viz. the Godd of this World, which will command all things that may serve to gratify my wandring desires? And have I not Tenants, and Slaves, and Vassals, to do my drugery? If we spend Talents daily, then have we them that get it as fast, and so we enjoy the pleasure of their Pain, and reason good, for are we not their Lords?

Soph. This is bravely said, and like your self, just like one of those, whose Wits are sunk into their Bellies, who eat and drihk, but never think: And I should shew my self almost as Stupid as you, if I should waste time in a tedious Refutation of such filthy stuff

stuff as this; Let it suffice therefore in brief to let you know, that you are altogether mistaken in your Foundation-Principle; for those Estates you boast of are not *Yours*, nor have you a Right to dispose of them at your pleasure.

Gulo. *This is pleasant indeed; will you persuade me that my Land, my Money, and that good Victuals which I have bought and paid for is not my Own?*

Soph. I know not whether I shall persuade you to it or not, but I am sure 'tis a certain Truth, and which you your self, if you would open the Eye of your mind, cannot be Ignorant of; nay more, so far are these good things from being your *Own*, that your very *Bodies*, and those *Souls* which you have so much sullied and degraded, are none of your *Own*; Did you mak your selves, or any of those things you enjoy?

Gulo. *No, we do not pretend that. We know God made us and all the World, only we say, He has given them to us, and so they become Ours.*

Soph. Well then, If God be your Creator, he must needs be your Lord and Owner, and the Proprietor Paramount of 'all things in the World; Nor hath he given, but Intrusted you with such a share and proportion of his Creatures, as *Usu-fructuaries* at
C most,

most, not *Owners*; or at the as his *Stewards* to mannage them according to his *Com-
mands*, and dispose of the profit, not to gratify your extravagant desires, but to his *Glory*, and for the good of the rest of man-
kind; Good is always communicative, and as our *Creator* is the *highest Good*, so by a perpetual Law in Nature he hath obliged all his *Creatures* to imitate him. The sun shines not for it self, but both to illuminate and fertilize the lower World, and fill the *Moon* too with its Light, which yet she receives not for her own sake, but to reflect again to the Earth. The *Earth* bears its *Fruits*, and *Corn*, and *Grass*, not for its own sake, but to Accommodate *Man*, and sustain Millions of living *Creatures* which daily feed on its bounteous Bosom; all things derive their value from the *Use* they are of, or the *Benefits* they afford to other things; and shall *Man* alone live for himself, and make his *Paunch* both the *Center* & *Circumference* of all his desires? Can you imagine the just and wise *Creator* confer these benefits upon you, that you should use them to his greatest dishonour, and your own destruction. That you should squander them away on your *Lusts*, turn his *Grace* into *Wantonness*, and consume his *Mercies* daily in *Sacrifices* to the *Devil*? Hath he not commanded

commanded you to live sober and godly Lives, to mortify the *Flesh* and the Lusts thereof, and to receive his Blessings of *Meats* and *Drinks*, for the necessary support of your Bodies, with *Thanks-giving*? when you imploy them otherwise, you are so far from spending of your *Own*, that you are *Usurpers, Thieves* and *Robbers*.

And whereas you inquire, How great Estates and Revenues should be spent, were it not for this Prodigality of eating and drinking? I Answer; You may very well imploy them, and abundantly *better* than in making of *Fat Houses of Office*, and *Piling* them against the Wall: There are various occasions on which you may lay out your Revenues to *Gods Glory*, and the comfort of your *Neighbours*, it being much easier to *Spend* Estates well, than to get them *Honestly*.

Gulo. *As how I pray?*

Soph. The particulars will best present themselves to every Mans discretion, according to his opportunities and circumstances, but (amongst others) these that follow ought to be regarded.

(1.) You shall release Poor Mortals from those heavy Burthens and fore Oppressions that they now under-go, to maintain your Superfluity and Gluttony.

(2.) You would do well to Build in all Cities, Towns and Villages, *Hospitals* or Houses for Old, Lame and Blind People, and such as are past their Labour, and allow Yearly Revenues to them, that they may be well maintained, which will prevent that shameful custom of *Beggars*.

(3.) You should build convenient *Work-Houses* in all Cities and Towns, where *Thieves*, Nurses of Debauchery, and other Idle Persons may be kept to such Labours or Trades as may bring them to an habit of honest Industry, and render them (instead of being the *Pests* of Society and the *Caterpillars* of a Nation) useful in some degree to themselves, and the Publick.

(4.) You ought to imploy Poor People in making of good *Foot* and *Horse-ways*, from one City or Town to another, in making and repairing *Bridges*, in making *Rivers* *Navigable*, for the ease of Carriage, and in bringing *Springs* and *Aqueducts*, into Towns and Cities, and this especially about great Cities. As for Example, suppose all the *Foot-ways* for several Miles to & from *London*, were laid in a straight Line, and raised four or five foot in height, and well Bricked or Walled upon each side; to consist of ten or twelve Foot wide, well Gravel'd, with such *Trees* planted at an equal distance

distance to shade them, as will best grow, and every now and then handsome *Seats* made between them, and at every half Mile or Mile, little Houses or *Sheds* built, to keep Travellers dry in case of Rain, and by them they would also know how far they had walked, and the time of the day, by *Sun-dials* or publick *Clocks*, that might be set up in them: The doing of which would set at work Multitudes of Poor People, Labourers and Artificers of all sorts, who now spend half their time in Riot and Idleness, and the other half in wretched Penury, ready to starve: And would not five hundred Pounds, or a thousand Pounds *per Annum*, bestowed this way by Persons that have great Estates, be more *Noble* and *Honourable*, more *Ornamental* and *Delightful*, than to consume so much Yearly, in *Craming* down Superfluities into the Belly, and *Purchasing* with it the *Gout*, and an hundred loathsome Diseases, and intailing them on your Posterity?

(5.) You should always imploy another Number of People in Planting all sorts of *Trees*, in your Grounds and Hedge-rows, and along the Road-side, and in convenient places in the common Fields, both for shade in Summer, and for shelter in the Winter, as also for *Profit*; especially the *Fruit-Trees*.

of all sorts, which will not only afford you *Wood* and *Timber* for many uses, and *Fuel* for *Fire*, but also brave fragrant *Fruits*, and without Labour (after the first Planting and Grafting) and so might furnish us both with Food and Drink, as *Cyder*, *Perry*, &c. which are very fine Noble Liquors, and more Natural to our Constitutions, and are far easier procured than by plowing of *Land* for *Barley*, and yet do not take up any quantity of your *Land*, but that the same will be still as serviceable as now it is without them; so that the *Ground* may yeild you twice the benefit as now it doth: Besides, what is more pleasant and *Ornamental* to any Country, than to see it well Planted with *Fruit* and other *Trees*?

(6.) In particular; it will be highly pruden-
tial to Plant store of *Wallnut-Trees*, which is not only one of the best sorts of *Trees* for *Wood*, but also the Nuts will stand us in double stead, not so much to eat as to make *Oyl* of them, which for ought I can see may be as good as any that comes from *Spain*, or made of *Almonds*, which are but a dry sort of Nuts, nevertheless the *Apothecaries*, though they buy them at a dear Rate, can afford the intire *Oyl* of *Almonds* at three shilling six pence per *Quart*, which is an Excellent *Oyl* for common use, as well

as in *Physick*. And whereas our English *Nuts* are now for the most part eaten in Waste and Superfluity, and also to the hurt and damage of the Eaters, (*Physitians* affirming that they are hot and dry, hard of digestion, and of an *Astringent* faculty, increasing Choler, and therefore offensive to the Stomach and Breast, and causing Stoppages and Obstructions) by this means of **Extracting Oyl** from them they may become really useful, which may be done after the same manner as *Almond-Oyl* is drawn, and so far as I know may be full as good and proper for our Bodies, if not more, as being our own Country-Growth.

(7.) You should be *Merciful* to all the Inferior Creatures, especially to the *Horse*, and the *Ox*, that their groans may no longer be heard, and also cease from your Oppression, Violence, hurrying and Killing of all other the Inferior Creatures, whether of the Land or Water, or sweet-noted Quiristers of the *Air*; for though you may think this a very *Silly* admonition, yet I must tell you, he is not a Righteous man that is not *Merciful to his Beast*; and Cruelty towards the Inferior graduated Creatures, quickly generates the like towards those of your own *Species*, and imperceptibly draws down Indignation and Violence; whereas

abstaining from the same, we shall not only shut the Gate of the fierce Wrath in Nature, but naturally attract the sweet Influences of the *Cœlestials*, and the aimable Friendly Aspects of all the dwellers upon Earth, and then shall the Land flow (not with Blood and the dreadful species of Slaughter, but) with *Milk* and *Honey*, which are the Emblems of *Innocency* and *Good Nature*, and we should soon find our selves on the Borders of that *Golden-Age* so much celebrated by the *Antients*.

(8.) Instead of this pernicious profusion at the *Mouth*, or that other Vanity of laying out perhaps several hundred Pounds on *Jewels* and *Stones*, which you unjustly call *Precious* (since they have in truth no other *Intrinsick Value* but what wanton *Fancy* and *Imagination* puts upon them) or on the *Pictures* or *Images* of those you never knew, for no other reason but that they were a *Great Masters Works*, or *Artfully* done, though they cannot be compared either for *Shape* or *Beauty*, or any other Excellency to the meanest *Animal* or *Vegetation*; so that I dare affirm, a *Butter-fly* or a *Tulip*, the Works of Nature (which is the *Art* of *God*) is vastly more to be preferred to our Wonder and esteem, than the most Curious Piece that ever *Titilian*, *Vaux-Dyke* or *Lilly* could

could boast of. And yet for these *Apish Shadows* some lay out a Thousand or two Thousand Pounds, to furnish a *Parlour* or a long *Gallery*, with a few old rusty *Pictures*, representing some *Heads*, that perhaps when living had little more *Wit* than *his* that buys them. Half a score *Skulls*, or *Skeletons*, were a more useful *Ornament* instead of these and other the like vain *Need-not's*. How much better and more *Man-like* were it to bestow their *Money* upon those who are the *living Images* of their *Creator*, the *Poor* and *Needy*, to feed their *Bodies*, and relieve their *Minds*, by maintaining helpless *Widdows*, and taking poor *Fatherless Children*, and maintaining and bringing them up as their own, to all kinds of necessary *Learning*, and useful *Arts*? Many more works of *Mercy* and good *Offices* there are to be done, too tedious here to be enumerated; nor can any good and willing *Mind* want at any time just *Occasions*, whereon to exercise his *Bounty*.

Gulo. I confess these would be brave things, and somewhat better than spending an *Estate* in *Treats* and *Frolickings*, if the *Rich Folks* could be brought to be of your *Mind*: But how then shall we entertain our *Friends*, and make them *Wellcome*, or shew our *Love* to them?

Soph. In giving them *Necessaries* when they need them, Instructing their Minds with wholesome Truths, *Reproving* them gently and with Discretion when they do Amiss, Comforting and Succouring them under Afflictions, and the like; these are the Offices of Real Friendship; but as for your way of gorging them with *Excess*, 'tis rather a part of an *Enemy* than a *Friend*, nor indeed does he deserve the Name of a *Friend*, that either expects or will accept of such sordid Treats. If they are *Good men*, a little will be enough for them, if *Bad*, too much. A Table furnisht with ordinary mean wholsome Chear, (enough to satisfy Nature) and good *Philosophical* discourse is a more Noble Manly Entertainment, than *Gluttony* and *Gormandizing*, *Carousing*, and *Drunkennes*.

Gulo. I perceive in all this Discourse, you have joyned free Eating, which you call *Gluttony*, in equal rank with *Drunkennes*, as if one were as bad as the other.

Soph. I do so; for indeed *Gluttony* is rather the *Worst* of the two, as well in respect that its ill effects are generally more mischievous, as being of longer Continuance, and also because it is more dangerous, in regarde it is not so visible, observable and scandalous, whence it comes to pass that it

asily inveigles many more into its *Guilt*, than *Drunkenness* can do, which is in it self so openly scandalous, that many modest and cunning People avoid it not so much for the *Sin*, as for the shame. Besides *Gluttony* proceeds from the fierce Root of *Wrath*, and cannot be supplied without Oppression, and Killing of the inferior Creatures, and feeding upon their *Flesh* and *Blood*, which by sympathy awakens the fierce *Wrath* in Man, and occasions a Multitude of *Evils* and *Mischiefs*.

Gulo. What is this you talk of, Oppression and Killing the Inferior Creatures, and feeding upon their Blood and Fleth, as if it were the occasion of many mischiefs? Would you not have us kill Oxen, and Sheep, and Lambs, and Fish, and Fowl, and Eat them and their Blood too? Or is there any Evil in this?

Soph. I say, that if you did not Kill nor Eat any of them, it would be never the worse, but rather much the better for you, and that there do (at least occasionally) and by accident from the eating of *Flesh* and *Blood*, many *Evils* and *Mischiefs* proceed.

Gulo. Hitherto you have discoursed with some sense, but this is all over Madness and Extravagance, which puts me to a stand; for though being somewhat prevailed with by your Reasons, I was not altogether un inclinable to
your

your way before, yet now I find you border upon Enthusiasme, and talk absurdly; I wonder what hurt there is in killing of Cattel and eating them, provided we do it Moderately?

Soph. I do not at all admire at your surprize; for Custom is a mighty Tyrant, that condemns the most reasonable overtures that oppose it, as Mad and Extravagant: I have seen *Acts of Parliament*, made in *Ireland*, no longer ago than in the Reign of King *Charles* the first, to forbid (under Penalties) the *Ireish* from their usage of Plowing, by fixing the Traces to their Horses Tails, and pulling the Wool off living Sheep, instead of Clipping or Shearing them, and *Burning* out their *Corn*, instead of *Thrashing* it. And this too, after they had for so many Years seen the better Fashions of the English amongst them. Now who could imagin that in such a case there would have been any need of *Laws* to compel them to what was so Reasonable. And yet so fond they were thereof, that afterwards during the Rebellion, when they came to be amitted to a Treaty by King *Charles* the first, one of the *Articles* they insisted upon (as I have been credibly informed)

Statutes of *Ireland*, Anno 11.
Car. 1. Cap 15.
and 17.

formed) was to have these two most useful Acts *Repealed*. Since therefore Custom has so great an Influence, it cannot but be expected that any one that shall go about to *Wean* People from Killing and Flesh-eating (to which they have so long been accustomed) will be counted a very odd and extravagant Fellow.

Gulo. *But what reasons can you offer why we should forbear it?*

Soph. It were enough if I should say (as the Truth is, and Experience will prove) that eating of Flesh is neither *Necessary* nor *Expedient*; for the sustentation of mans Life, which may very conveniently be supported without it; witness our fore-Fathers, in the *Primitive time*; for 'tis agreed by all, or at least I never heard it denied or disproved by any, that for the space of 1656 Years, from the *Creation* to the *Flood*, the eating of Flesh was not permitted to Man: But many other Reasons you may find mentioned in our Book, entituled, *The Way to Health, long Life and Happiness, or a discourse of Temperance, and the particular Nature of all things requisit for the Life of man, &c.* Chap. 15. To which I refer you, and shall here only say, 1st. That *Flesh* and *Fish* cannot be eaten without Violence, and doing
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*that which a man would not be done unto, and making Destruction of Gods creatures, which are generally more profitable Living than Dead, (as Cows and Sheep, which are the Creatures most eaten) 2dly, That killing not only of those of our own Species, but of any other innocent Creatures, came in after the Transgression. 3dly. That all kinds of Violence, whether towards our own kind or inferior Creatures, arises from the awakened Wrath in Nature. 4thly, That the same does by Simile excite the fierce Wrathful principle in the man that kills and eats them, and renders him prompt and ready for any Acts of Cruelty, or Oppression. 5thly, Most sorts of Flesh and Fish, as to their Operations on the Body and Senses, are not so brisk, innocent and Useful; as other more Proper harmless Foods; but as they are of a gross Dull substance, and quickly apt to putrefie, so their effects are according, and fill the Body with corrupt Juices, bad Blood and impure Spirits. The truth is, Flesh and Blood seem too near of Kin to the Animal life in man, to be a proper Food for him, 'tis a kind of Nutritive Incest, like the Marrying of Brothers and Sisters; therefore the wise Antients were Curious in forbidding the eating the Flesh, especial-
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ly of those Beasts that would naturally eat the flesh of their Fellow-Creatures; and we need go no further than every mans Experience to know, that all such Flesh, and also Fish has a rank stinking fulsom Smell and Taste, and afford a-like Nourishment; for which, and many other Reasons in the aforesaid Treatise, urged at large, I think it not amiss to caution all, that aim at Innocency of Life, and Sobriety, to abstain at least from the too frequent or immoderate eating of such Food, which is a Task of no small difficulty; for though (as you say) there is less prejudice to be feared, if it be done with *Moderation*; yet if you understood the power of *Sympathy*, and what force Meats, Drinks, and all kind of Communications have to work upon their *Similitudes*, after they are once received into humane Bodies, you would acknowledge it an hazardous matter to feed commonly on them, and yet not be betray'd into Excess; As for Example in two common things, he that drinks no *Brandy*, or takes no *Tobacco*, is wholly secured from receiving any prejudice by either of them; but if any Person give way to *Sip* of the one, and *Whiff* of the other daily, though he intend nothing but using them *moderately*, yet 'tis odds, but in a very short time (by that *Magnetism* of their

their Nature upon their *Similies* within him) he will be brought to take *too much* of them both, and in time become perfectly *enslaved* to their use, to the great prejudice of his Health, both in Body and Mind, as is at large demonstrated in the *aforesaid Way to Health*, &c. p. 164.

Guloso, I do not well understand you, but promise at the first opportunity to consult the *Book* you refer me to; and in the mean time shall entertain a much more favourable opinion of your *Notion*, if you can fairly answer me three or four *Questions*, viz. If we should kill none of the inferior *Animals* for food, what shall the innumerable Race of *Humane kind* live upon? How should *Sea-men* do for *Vitnals* to sustain them in long *Voyages*? Would not these *Creatures* encrease to such swarms that they would over-run us, and deface the whole *Creation*?

Sophronio, I shall endeavour your satisfaction in these *Queries*, in the same method you have proposed them.

(1.) As to the first, you must distinguish between mens *Necessities* and their *Practice*; Nature is satisfied with a very few things, but to extravagant Appetite, all the World is too little: 'Tis true, Gluttons do often mix all the four *Elements* in one *Ooglio*, or mighty Dish, the *Beasts* and *Fruits* of the Earth,

Earth, Fish from the Waters, Birds of the Air, and instead of Fire, because they cannot get the *Salamander*, they put in abundance of hot Spices, and gorge themselves with strong Wines and flaming Brandy : And where all the Elements are thus jumbled together, 'tis no wonder if that man find raging Tempests in his Guts ; nor is it strange, when all sorts of Animals are buried in our Paunches, that we should quickly dye, who live almost by nothing but *Deaths*. 'Tis evident all other Animals have their proper Food, and enough, afforded them by Nature : The *Bull* is satisfied with the Pastures of a few Fields, and one Wood will maintain several *Elephants* and *Rhinoceroses* (the largest Land Creatures in the World) nor did ever the great *Rehemoth*, (the Whale) complain either for want of *Sea-Room* or *Sustenance* ; but Man, only voracious *Man* counts nothing enough, makes Victuals of every thing, would eat even the *Stars* if he could come at them ; for he has already rifled *Earth*, and *Sea*, and *Air* for Provant, and yet is not satisfied : What then ? did Nature form man with such an *Insatiate Stomach* ? Not at all : only his Eye is bigger than his Belly, and he provides more for *Ambition* than *Necessity* ; for Nature formed his *Stomach less* (in proportion.

portion to his Bulk) than that of any other Creature, to teach him, that he ought not to desire much, but withal gave him the *largest Brain*, to admonish him to have a greater care of his *Soul* than of his *Body*.

If People will be content to live soberly, and devour no more than Nature requires, they might make a very good shift to have plentiful Meals, and healthy Bodies, and strong active Limbs, though there were no such Trades as either *Butchers*, *Poulterers* or *Fishmongers* in the World; for you must know, that there is a far greater variety of choice, nourishing, exhilarating and most fragrant Foods in the *Vegetative Kingdom*, than there is in the *Animal*, and more easily and innocently procured, viz. with less hazard, labour and care; for when you have done all, the very charge of preparing, and dressing, and sawcing your *Flesh* or *Fish* Dinner, shall be more than the whole Provision of a better Meal of *Herbs*, *Fruits* or *Grains*.

(2.) As for *Sea-faring-men*, how they should subsist without *Fish* or *Flesh* in their long Voyages, there needs not much Philosophy to resolve that doubt, since all men do or may know, that *Fish* and *Flesh* are the only sorts of Food that are subject to the *soonest Corruption* and *Putrification*, and there
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is no Art yet found out (nor we believe ever can be) that will preserve them long from decay, or so as to remain wholsom to the Body, insomuch that great part of the Flesh and Fish eaten at Sea, especially in long Voyages, is half rotten, putrified, and all the goodness of it destroy'd with long and excessive Salting; but the Sea-men are used to it, and thereby their Pallates and Senses are adulterated, and cannot distinguish, and so it goes down, but not without occasioning many Diseases, as the *Scurvey*, and other ill effects; nor is it any thing but Ignorance and false Opinion that makes all this sort of People, as well as others, so much desire it; for Flesh and Fish are not to be compared either for *Taste*, or *Nourishment*, or *Lasting*, or *Convenience of Stowage*, or *Wholsomeness*, with Grains, and other Fruits; for tell me, I pray, what *Fat of Flesh* does not give place to well-ordered *Butter*? and yet this latter answers all other Fats, and gives the Stomach ample satisfaction, and he that eats it, does in effect eat all sorts of *Flesh*, but it is a *Fruit*, and therefore he commits no violence to procure it: How well therefore might men live at Sea with good *Bread*, *Butter*, *Cheese*, several sorts of delicate *Fruits*, *Pease*, *Wheat*, and the like, to the greater satisfaction of Nature and Mainte-

nance of Health both of Body and Mind; as likewise to the great advantage of the Master and Owners of the Ship; for they might very well victual a Ship that carries twenty men, for the same sum of Money, and like Voyage, as another (after the course now used) that carries but fifteen men; and yet the former shall live much more plentiful and happily, with greater Health of Body and satisfaction of Mind than the *latter*.

(3.) Whereas you alledge, that if we did not kill Cattel, &c. and eat them, they would *encrease to too great Quantities, and Over-run us*: I Answer; This is at most but a Supposition, and a Mistake; for possibly, nay probably, if men did not kill them, there would not be so many of them as there are now; for in Wildernesses and Deserts, we do not find such Numbers of Creatures as in civiliz'd Countries; the Reason is, since eating of Flesh came up, and killing of Beasts grew a Trade, and their Flesh a gainful Commodity, men industriously breed as many as they can; but in the old World, for 1656 years together, when there was no eating of Flesh, we do not hear any complaints, that either the Cattel were grown too numerous, or that our fore-Fathers (the long-liv'd Patriarchs) found

found or feared any want or scarcity of Provisions for themselves. In the Ocean-Sea, where little or no Fish, to speak of, is taken, yet who can say, that the Watery Region is over-stock't? We do not eat *Horses*, and yet I perceive not that we have too many of them; the like may be said of various sorts of Birds that are very rarely killed, as *Robin Red-Breasts*, and the like, whom 'tis counted ominous to hurt, we find no inconveniency from their Numbers; nor indeed are they so numerous as those which are most obnoxious to our *Guns* and our *Snares*; if men should live like men, that is, at peace, and in love with each other, and cease from Man-slaughter, and making a Trade and a Glory of Murthering those of their own kind, do you think the world would be too full of People? Will you dare to say, that the All-bountiful Creator hath made more Mouthes than Meat, or that Nature is so improvident a Mother as not to provide Food enough for all her *Family*? Let all that discourse after this rate be forever silenced.


Guloso, Suppose we could make a shift to live without Flesh and Fish, yet why should we do it, since the same are the most substantial Food, and do contain, not only the most Nourishment, but the highest Juices, and consequently the best and strongest.

Sophronio, This is a grand Mistake; 'tis true, Flesh and Fish do contain much Nourishment, but it is unfirm, gross and subject to Putrification, and not to be compared to that which is derived from *Herbs, Grains, Seeds and Fruits*; for tell me, I pray, does your dull, dead *Animal Kingdom* (I mean, the flesh of dead Creatures) yield such noble exhilarating and most fragrant Juices as the *Vegetatives* afford? Or is the *Blood*, and gross putrid matter of your dead Flesh, (which cannot be preserved two or three days from Putrification and stinking) to be compared to that Noble and almost Paradisical Fruit of the Grape, that sublime Liquor which cheers the heart of a man, and raiseth the drooping spirits to briskness and delight? Or what Juice can you fetch from the Butchers Stalls and Slaughter-houses, that can equal a great number of most delicate Fruits, as brave *Apples, Pears, Nectarines, Apricocks, Peaches, Plumbs, Gooseberries, Currains*, and many other, which do not only help to make gallant Food, but do yield most delicious and profitable Drinks. And then again, if we come to speak of the various sorts of *Grains and Seeds*, they excell the former in Vertue and Goodness, affording a brave, sound, noble, and substantial Nourishment, far beyond that

that of *Flesh* or *Fish*; for from what Kingdom do proceed all your noble *Cordials*? Will *Garbidge*, and dead stinking bloody and putrid Juices of *Animals* afford those bright lofty Spirits as *Vegetations* will? Or can your *Spagyrical* or *Chymical* men extract such noble Liquors from the Juices of *Animals*, as *Vegetations*? No; they afford not any such fragrant wholesome Drinks, but altogether the contrary, viz. a dead fulsom Liquor. Not but that in *Animals* there is the Noble Tincture and pure volatile Spirits, and the sweet Body, or *Oyl of Life*, and indeed all the noble Faculties higher graduated than in the Vegetative Kingdom; but it must be understood that those excellent Properties do remain intire, and in their full force, strength and vertue *no longer* than the Creature is living, and remains in its perfect Senses, and the true Spirit of Life remains unviolated; for all those noble Vertues in *Animals* do put forth themselves in the Senses and Dispositions, Strength and Agillty, whilst the Creature does retain the *Sensitive Life*; but as soon as that is wounded by any Distemperature, or *Death's* baneful stroak, presently the pure Spirits become wounded, and with a rapid Motion irritate and awaken the original Fires and

sleeping Poysons, and sets all the forms of Nature into a suddain uproar and agonous state of Inequality, which does in a moment destroy all the good Vertues and essential Spirits, nothing bringing such Horror and unexpressible Confusion on any Creature, as when the Life is brought in danger, it doth so terribly stir up the wrathful Poysons, that they do with open jaws swallow the pure Spirit, and essentials of true Life; for that friendly Nature or benigne *Humor Radicalis*, will not endure such violent Motions without violation and destruction, but is devour'd by the Rampant and Raging Properties, who then spread themselves through the whole Body, leaving their Tinctures in every place, but at last centre in the *Blood*, as their proper Mansion or limpid Fountain; and so that which was a *Body*, active, brisk and full of benigne Spirits, becomes a *Carkass*, and henceforth is of a gross dull heavy phlegmatick Nature and Operation, of an unpleasant Aspect, an evil Scent, gross and fulsom in Taste, and presently subject to Putrifaction.

For this cause it was, that in killing of Beasts, the Antients commanded that a *Wound* should always be made, that thereby the irritated wrathful Venoms might the better pass away in the *Blood*; for therein
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do reside the original Properties of Life; and therefore both before the Law, immediately after the Creation, and *under the Gospel*, by the holy Apostles, the eating of *Blood* is forbidden, and in the latter place, *also things Strangled*; and to the People of *Israel* so strictly was the same prohibited, that God says, *I will set my face against*  *that man that shall defile himself with BLOOD*: Which dreadful Expression or Commination (as I have been assured by those skilled in the original Text) is nowhere used in the whole Law, but in this case of *Blood-eating*, and in that horrible Idolatry of sacrificing their *Children to Moloch*, which two by the holy Spirit seem'd rank't together.

Thus have we from the Root demonstrated not only the thing it self, but the Reasons why the Juices or Nourishment of the best Flesh or Fish are in no degree to be compared with those of Herbs, Fruits and Grains; for the first having lost all their pure sparkling *Sanitive* Vertues and noble Dispositions by Death's terrible stroak become a dull, heavy, putrified or gross matter, agreeable only with the Nature of Dogs, Bears, Lyons, Cats, and all wild savage Beasts, whose Properties stand in the fierce Wrath of the outward Nature, and
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so desire a suitable Food thereunto. But
 on the contrary, Fruits, Herbs, Grains,
 and Seeds, when gathered in their due time
 and full Ripeness, are at their highest per-
 fection, and do retain still all their native
 noble Qualities and *Seminal Vertues*, every
 one having in it self its perfect and proper
Seed intire and unviolated, whence *another*
Body of the same kind may be raised; but
 no Art can raise *another Beast or Fish* from
 the dead *Carkas*s of either of them; which
 plainly shews, that there is not the *lively*
Vertues and spirituous Excellency in the
 one as in the other; for which Reasons, and
 the testimony of solid Experience, I do
 affirm, That a *Raw Sallad*, made of good
 Herbs, season'd either with *Oyl* or *Butter*,
Vinegar and *Salt*, and eaten moderately
 only with good *Wheaten Bread*, and a Glass
 of pure *Water*, shall satisfie, warm and ex-
 hilarate the Spirits and Stomach, far beyond
 the best Meal of *Flesh*, that is intire, and
 no Spices or Fruits mixed with it, and that
 too, although we allow them three or four
 Glasses of *Wine* into the bargain: Would
 men but once consider, and put into Practice
 these things, and *Try the Difference*, they
 would quickly be of my mind, and not
 have a word to say for their beloved
 FLESH-POTS, which are now without
 either

either Reason or common Sense so much admired.

Guloso, *Say what you will, most or in effect all People, do not only live on Fish and Flesh, but extreemly desire it, and apprehend, that if they should be prohibited it, they could not subsist.*

Sophronio, 'Tis very true; but what's the Reason? Does it not demonstrate mans degeneration and falling from the Government of the friendly innocent Life, and that the fierce Wrath and angry Properties have gotten the dominion in the centre of his heart; for these violent desires and longings after Flesh and Blood do arise and proceed from the dark poysonous fierce Root, where the original Forms have their operation in Inequality and Discord, as I have more fully demonstrated in *The Way to Health, long Life, &c.*

Guloso, *Do not most men say, that God made all things for the use of man, and do not the Scriptures say the same, and what use or benefit would many Thousands of Creatures be to man if he should not eat them?*

Sophr. That indeed is a common Notion or Proverb in Peoples Mouthes, but on what Foundation I know not; for the Scripture says no such matter; 'Tis true, the Lord said in the beginning, That man should

should have *Dominion* over all the inferior creatures; but there is a vast difference between having *Dominion* over them, and using them in your sense, which is to *Eat* them; as if because a King has dominion over his People, and the Husband over his Wife, therefore one was *eat his Subjects*, and the other his *Spouse*: Are there not various uses of things besides eating of them? and many thousands of things not profitable for man to eat? If Man had kept his high and illustrious State of that *Dominion* where-with he was invested with dominion over the Creatures, he would have been far from killing them, or eating their *Flesh*, and *Blood*, or incorporating the *Beastial*, dull savage and brutish Nature with the *Humane*, and those noble Faculties of his Soul, which are higher graduated by far than any of the Beasts of the Field; nor have made his Body, which ought to have been the *Temple of the holy Spirit*, a stinking *Sepulchre*, or common *Burial-place* for the dead Bodies of *Beasts*, by which the noble Faculties of the Soul cannot but become depraved, as being nourished and maintained by the *Beastial* Essences; for every thing does naturally incorporate with and strengthen its *Simile*, and that which is fed, participates of the nature and qualities of that which feeds it;

Nay,

Nay, the Earth it self escapes not the Contagion of such Communications; for every Husbandman will tell you, That each sort of Ground brings forth Fruits either good or evil, according to the Nature of the Soil, and the Compost that they manure it withal. And therefore the *Grass* and *Herbage* near great Cities, as *London*, or the like, where there's store of Rich Dung, the Excrements both of dead and living creatures, proves more rank and fullom; and not only so, but the *Milk* of those Cows that feed thereon is nothing so good and well-tasted to an undepraved Pallate, as that which is produced from places more clean and natural: So likewise, all the *Sallet Herbs*, and other Garden-stuff there, as *Cabbedges*, *Colworts*, and the like, are grosser, more subject to Putrifaction, and apter to generate evil stutulent Humours, than others that grow far in the Country. And does not all *New-broke-up-Ground*, that has not been dunged or plowed for several years, bring forth for the first or second years, not only the greatest Crops, but also the Grains they bear, as *Beans*, *Pease*, &c. have far more sweetness and goodness, than such as grow on Grounds that are tilled every year, although continually dunged; for the often and much *dunging of Land* with Soils that proceed

proceed from variety of Creatures, both dead and living, do as it were suffocate and wound the pure *Sal-nitral* Vertues and sweet Quality of such Earth, and in all particulars endues the Fruits with those *Rancid Properties* which the Dung did in its self contain, and convey thereunto.

The like holds good in the *humane Earth* or Nature, and indeed in a far higher degree; for all Foods do, as it were consist of *Body* and *Soul*, that is, of a gross and of a spirituous Property. The first answers to our *Bodies*, and the finer or spirituous parts, to our *Spirits*, and each from each receives its Aliment respectively. For from clean Meats and Drinks is generated well tempered *Blood*, and from such Blood fine *Spirits*, and of the goodness of the Spirits depend, in a great measure, the *Dispositions*, Inclinations, Words, Works and Actions, which some of the Antients seem to have understood, when they delivered it for an Axiome, *That the Manners of the Mind follow the Temperament of the Body*. So great is the power of Meats and Drinks; which if understood, together with the secret *Sympathetical Operations* of things, from the lowest step of created Beings, even to the highest, then should we no more hear these vulgar Out-Cryes—*If we should not eat the*
Inferiour

Inferiour Creatures, what should we do with them, or would then become of them? Remember, O vain Man! that the All-wise Creator formed all those Myriads of Creatures for his Glory and thy Admiration; not that thou shouldst therewith pamper thy Lusts, or abuse thy higher Dignity; they were put under thy dominion, but thou by Rebellion to thy Makers Laws, hast forfeited long since that Sovereignty and Priviledge: And now, as thou disobeyest thy supream Lord, so they likewise disobey thee; for what dominion hast thou over the Wild Forragers of the Desert, the Winged Troops of the Air, or the Scaly Legions of the Ocean? Are they not as ready to devour thee, as thou art busie to circumvent and eat them? So that now all the Animal World seems in a state of War and Combustion, which should (had it not been for thy Transgression) have reposed in an intire Calm of subordinate dependence and obedience? Do then therefore sound a Retreat to thy inhumane Pursuits and Outrages, and things will return to their primitive quiet: Regulate thy extravagant Desires, and know for certain, the Inferior Creatures have excellent Uses designed by our common Creator, who preserves and sustains them, though thou shouldst not descend

scend to trouble thy self to be their *Butcher*, nor make thy more sublime Body their *Grave*; and that it were better those things were left to their natural Freedom, and not used to furnish out thy *Ambitious* and *Luxurious Feasts*, than that the *humane Nature* and sublime Faculties of an *Immortal Soul* should be depraved in and by the Superfluous use of them.

Guloso, *The Apostle Paul saith, That the Kingdom of Heaven does not consist in Meats or Drinks: But in Love, Peace, Charity, and Obedience to God's Comandments.*

Sophronio, This is most true, and all good Men will acknowledge it.

Guloso, *Why then do you make such a do about Meats, Drinks, and other Circumstances belonging to the Body?*

Sophronio, Not without good and cogent Reason, nor do I therein in the least interfere with, or oppose the Doctrine of Holy *Paul*. Most People make their Bellies, and their Backs, and Idleness, their *Heaven*, by indulging their wicked *Flesh* in all Superfluity. But the true spiritual Kingdom, (as the Apostle saith) is far from *consisting* in such disorders; but in Sobriety, Temperance, Purity, Innocence, and doing as one would be done unto, these are the Fruits of

of a good and vertuous Man, and they have a paraditcal Original; nor are any capable of living in the Power and Operation of those holy Vertues: But such as are *born again*, not of the *Flesh*, but of the *Spirit*, and live under the Government of the friendly Principle of Gods Love and holy Light, manifested and communicated in and by his *blessed Son*, our *Lord*, which does teach all that are obedient thereunto, to deny themselves all *Gluttony*, *Superfluity*, *Uncleanness*, *Covetousness*, *Pride*, *vain-Boasting*, *Self-Conceit*, *Intemperance in Meats*, *Drinks*, *Idleness*, and evil *Communications*; For not in these things doth the *Kingdom of God* consist, but in those others before-named.

Whereas on the contrary, the *Kingdom of Satan*, *Darkness*, *Wrath* and eternal *Sorrow*, does consist in *Superfluity*, *Intemperance in Meats* and *Drinks*, both for *Quantity* and *Quality*; in *Envy*, *Back-biting*, *Swearing*, *Lying*, *Oppression*, *Violence*, *Killing*, and the like *Enormities*, which are the *Fruits of Hell*, and their original Spring is from the dark *Fountain of Wrath*, and eternal *WO*. Therefore well might the Apostle say, *That Gods LOVE-Kingdom* did not consist in such things. As the same Apostle prescribes in another place, *Whether you eat*

or drink, or whatsoever else you do, do it all to the praise of God. And again,—*All things are pure to the sober and pure of Mind.* —*All things are good being Sanctified by the Word and Prayer.* So that hence we may see, that all outward and material things stand in the Possibility of being sanctified and used to the Creator's honour and glory. To this in some sense, may be referred, what the great and only absolute Pattern of Sobriety, Temperance and all other holy *Virtues*, even our *blessed Jesus*, said unto his Disciples, and in them to all that thence-after should become his Followers, at his last Eating and Drinking of the Fruit of the *Vine*, or last *Supper*: He took *Bread* (not *Flesh* as some would make us believe, against the *express Text*, plain Reason and common Sense) and brake it, and *Wine*, and drank it, and gave it to them, saying, *This is my Body, and my Blood, which is shed for you; therefore as oft you as do it* [that is, eat and drink it] *do it in Remembrance of Me* [that is, let my Spirit direct, guide, and teach you in all your eatings and drinkings] or else it cannot be done to the Glory of God; for (not derogating from the prime Sacramental Relation of those Words) all this external or material World, and every thing contained

contained therein, may also (in a *Scripture-Dialect*, which is replenisht with *Parables* and *Allusions*) be said to be *Gods Body*, since it is supported and sustained by the wonderful Power and Verture of his *Co-essential* and *Co-eternal* Universal Spirit, which is the true Life of the Body. So often as you do this, do it in Remembrance of me: That is, forget not the Ransom paid for you, the Example set before you, nor the Voice of Wisdom in your Hearts, which ought to be consulted with, and its Counsel obeyed in all our Eatings, and Drinkings, and Communications; for he that does not eat and drink with *Thanksgiving*, and to *Gods Praise*, does it to his Dishonour, and to his own *Damnation*. But all things of that Nature must be done in *Remembrance of Christ*, so as not to forget or neglect the guidance of his holy Spirit, and with a due fear and observation of what is needful: Thus you may see that the *Kingdom of God* consists not in *Meats* or *Drinks*, but yet that the Life of a real *Christian* is (whether he eats or drinks, or whatsoever he does) to do all to the *Praise and Glory of God*; which no *Glutton*, *Drunkard*, or *intemperate Person* can do, or does so much as pretend to; Therefore our urgent exhortations to *Sobriety*, are as

Necessary as they will (being hearkned unto) prove Profitable.

Giloso, You have said more upon that subject, in several Points, than I ever heard or at least considered before, and I cannot but acknowledge it has made such Impressions, as at present I know not how to oppose or avoid. I am fully convinced, that Temperance and Sobriety are both most Necessary and most pleasant Virtues: But since you think it advisable in many Cases to abandon the common Customs, of eating of Flesh and Fish, especially to Gluttony and Excess, and that you have in general spoken of other Foods which might supply such as are willing to confine themselves to a more cleanly, innocent, and less offensive course of Diet, I desire you would now descend to tell us the Particulars, and several sorts of Food, which you recommend as most wholesome to the Body and the Mind?

Soph. As I am far from the Vanity, or rather Wickedness, of desiring to start or promote any new Sect or Party, and have no Ambition, to Impose my own Dictates, or any, further than Holy Scriptures, and right Reason enjoin. So I am glad that my mean Discourses have had any good Effects, to take off your mind from Gluttony and Excess, with all that in earnest lay claim

to the *Christian Name*, cannot but acknowledge to be most destructive both to Soul and Body. And here one thing I would most earnestly request of you, that as far as you are convinced, you would immediately resolve to Practice; for to what purpose are the most excellent *Notions*, if they prove nothing but *Notions*; and serve not to meliorate our Lives? Devils are very *knowing*, but still through Obstinacy of Malice they remain *Devils*. He that lives up to what he *Knows*, the good God will not be wanting to add to him what he yet *knows not*: But he that is *perswaded*, and yet will not be *prevailed upon*, that winks hard, shuts his Eyes against *beaming Light*, and can talk like an *Angel*, yet live the Life of a *Brute*, what can be expected but that divine Vengeance should deliver him up to a *Reprobate Mind*, and *Darkness of Understanding* here, and utter eternal *Darkness* hereafter.

Guloso, You extoll the *Vertues of Vegetations* all along very much, pray therefore resolve me, why Honey will not keep several years, or as long as Oyl, Sugar, and the like, seeing it is indued with a Noble *Balsamick* and *Spirituious Quality*, and that it proceeds from *Vegetations*?

Sophronio, Because it hath passed through

the Animal Kingdom, and suffered a Fermentation or Digestion, by which it is defiled, being infected thereby with an Animal faculty, whence proceeds an hogo or strong Taste; for those digestions the *Bees* by their Art have performed, have as it were suffocated the pure Spirituous Vertues of this Transparent and sublime sweet Water, so that it becomes hard, and subject to a gross phlegmie Body, which decays it in a little time; for all things that proceed from the Animal-Kingdom, or pass through their digestions, are thereby rendered to much the more subject to Putrification. The truth of this is further manifested in all sorts of *Cloth*, that is made of *Wool* and *Hair*, or any thing that grows on any Creature, will not the keeping of it, especially in close places, in a little time cause it to generate various sorts of living Creatures, as *Moths* and the like, which Creatures do proceed out of its own Bowels, which will in a little time eat it, and totally destroy the whole. But on the other side, *Linnen Cloth*, which is nothing but a Vegetation, how long may you keep it either in close or open places before it generates any such Vermine, or other thing, that will destroy it, which do proceed from its own Radix; the very same may be said of *Oyl*, *Sugar*, &c. that are only Vegetations. Guloso,

Guloso, Since you seem to be so curious in distinguishing the Natures and Operations of each thing, and so fully resolved me in many particulars, I cannot conceive but you must have some sight and knowledge of the Generation of many of the Distempers we groan under. And therefore desire you, not to think your time long, to give me a short description of, and how to prevent, the Tooth-ach, sore-Mouthes in little Children, called the Thrush, &c?

Sophronio, Very willing I am to satisfy you in any particular, that may be to your advantage. And first as to the many Diseases now Raging, and the *Tooth-ach* in particular, for your better understanding the Generation, Prevention and Cure of them, I do refer you to *The Way to Health*, where I doubt not but your desire will be fully answered. And as for the *Thrush* in Childrens Mouthes, shall lay you down a very certain Rule to prevent it, viz. Let the Childrens Nurseries or Mothers, from the time of Birth, wash the Childrens Mouthes 10, 12, or 14 times a day with a clout or Ragg, tyed to a little stick, and at Night also with *River or Fountain-Water*. If this course be but observed, there will be but little danger of this Distemper; but if it should not prevent it, then as soon as you perceive the Childs Mouth begin to be sore, wash it as above-directed;

directed, with *Salt* and *Water*. And if the Childs Brech be sore, then wash it several times in a day with *Milk* and *Water* mixed, wherein a little *Oatmeal* is put and stirred together, and only warmed before the Fire as hot as *Cows Milk*. — For the prevention of most Diseases, in Women and Children, and what Food is most proper for them, I refer you to *The Way to Health, long Life and Happiness, &c.* wherein I have discoursed what is necessary for the prevention of many cruel Diseases, that are occasioned through the unskilfulness of Mothers and Nurses. They ought also to take care that the wet Cloathes that come from the Child should be kept away from the Fire while warm; for that is hurtful to the Child, being apt to precipitate it (sympathetically) into Feaverish heats. The same is to be understood of the After-Birth, that is usually burned, which ought not to be done till it be thoroughly cold.

Guloso, You have in some of your discourse employed such an Happiness attainable by the Sons of Temperance, that as they hurt no Body, so no Body shall hurt them. Therefore if it might not be impertinent, I desire you would Resolve me the best Course, that all sober People ought to take to secure themselves from in-
curring

curing the displeasure of Rulers, and the States, Princes and great Men of the World, and so not fall under Violence, nor be imprisoned, killed, or any of the like hard ships inflicted on them; for we see that most Sects, Opinions and Religions, are one where or other, subject to a Thousand Miseries of that kind.

Sophronio, This is indeed a Question of moment, and according to the Gift the blessed Creator has indued me with, I shall endeavour to put you, and all good People into the ready way to obtain this most happy condition. 1st, All that pretend to true Christianity must through the divine Christian Spirit, overcome and destroy in themselves the Government of the Spirit of Violence, Wrath, and Enmity, in the Grounds of their own Hearts; whence does arise the Spirit of Fighting, Contention, and Killing each other, and Contending about, or aiming at Government; and this many times under the fair pretences of Religion, whereas pure Religion, and undefiled teaches no such Practice, but condemns them. 2^{dly}, They must give over, and abandon that ever-teeming seed-Plot of Contention, the Magnifying, Exalting and Wrangling for external Forms, Modes and Ceremonies in Religion, and tripping up one anothers Hells, to make them go the nearest

nearest way to Heaven, which leads many into the very Abyſſe of Darkneſs and Evil.

3dly, They muſt by all means overcome and captivate that cruel Helliſh ſpirit of *Back-biting, Scoffing, Jeering,* and ſpeaking *lightly or Slanderouſly* of their abſent *Friends, Neighbours, or Fellow Creatures,* which is an Epedemical Diſtemper amongſt moſt ſorts of Sects, and Religious People.

4thly, They muſt not dare either publickly, nor in the ſecret of their Hearts, to think or ſpeak evil or Reproachfully of *Superior or Inferior* Magiſtrates, even though they ſeem harſh and ſevere; but on the other ſide, ſubmit with Patience, and pray unto your Bleſſed Creator (in whoſe Hands are the Hearts of *Princes*) for their Amendment and Well-doing; for thoſe that ſpeak Evil of Dignities, work their own Condemnation; nor let them flatter themſelves with ſafety, becauſe they whiſper ſuch Calumnities in ſecret; for as the wiſe man ſaith, Even the *Birds* of the *Air* ſhall diſcover the evil Voice, and bring to light the private Curſes and evil Surmizings of *Back-biters*.

5thly, They muſt when they know any evil their *Neighbour, or Friend,* have committed, obſerve the Heavenly Rule that our Saviour Chriſt left, and commanded all his Diſciples to obey, that is, privately to
reprove

reprove and Admonish them, in the Spirit of Meekness and true Love, which would put a great stop to many of the Evils and Controversies in the World. 6thly, Let them abandon the use of all Warlike Weapons, as *Guns, Swords, Powder, Bullets*, and the like, and also their uses. 7thly, Let them do no Violence to any of the inferior Creatures, nor in no kind Oppress, Hurry, or Kill them; nor eat the *Blood* or *Flesh* of Beasts, that so they may avoid the incorporating of the Beastial, Savage and sensual Properties, with the Humane Nature; for he that will not kill a *Sheep*, will not kill a man; nor need any Magistrate fear his Rebelling, by way of Tumult or Arms, who refuses to intermeddle with any such Tools. 8thly, They ought not to meddle or make with the outward Government of this World, that is, in Caballing together, taking of Sides, and making of Parties, crying up one, and slighting another, nor yet to give their Voices or Hands for such or such, and the like Embracements, because the outward Government of this World, and the Mannagery of the *Sword*, or Power that upholds it, belongs only to the Kings, Princes, &c. and not to the Kingdom of Christ, as he said to his Disciples, *My Kingdom is not of this World, if it were I*

could pray to my Father, and Legions of Angels would be granted unto me. Now if Christians did herein but imitate their Captain, and sequester their thoughts from the Turmoils of the World, it would in a little time put a stop to all Violence, Contention and Wrath, both towards those of their own kind, and to all the undergradaed Creatures. Lastly, They ought to observe the Rules of Temperance, Sobriety, and Cleanness, both in Meats, Drinks, Exercises and Communications, which renders man fit and capable of all the Noble Functions of the Body and Mind; observing and practising of these Rules, they shall find an inward and outward serenity, and walk in an happy Calm, through all the Thunders and Lightnings of a Tempestuous World, which shall have no Power to hurt them, because they are seperated from it, and live out of the Sphere of its Activity; For when Persons through the Divine Power and Regenerating Principle of Gods eternal Love and true Light, which came to seek and draw mens Souls out of the forementioned Evils, that they might attain to Number of Divine Wisdom and heavenly Speculations; for no Form, Ceremony, extretnal Form, or kind of Worship, has Power or Efficacy to allay or disarm, the
 Rage

Rage and Wrath in mankind, but it is Innocency only can do it: When People, I say, are arrived to this harmless state, it will in a degree, awaken its simile in the Worst or Violentest of men, and does as it were still allay and calm the raging Seas of Wrath; and therefore it may truly be said, that as Innocency hurts nothing, so nothing can hurt that. For no chief Magistrate would oppress, kill or destroy any sort of Religious People, if they were known to be truly such, and had by long experience Approved themselves in all Innocency and Well-doing; for did they dwell in the Center of Meekness, and had overcome the War-like Spirit, Governours would fear their Rising or Tumulting, no more than they do the Rebellion of *Sheep*, or *Lambs*, or an Insurrection of *Robin Red-Breasts*; so we see men do not Arm themselves when they Travel in Woods and Desarts against *sheep*, or other the like Innocent Creatures, which they know will do them no harm, but against *Lions*, and *Bears*, and *Tygers*, and such like fierce Savages, whose Nature and custom is to do Mischief; so if once the higher Powers were made sensible of such Persons innocent Ground, and understood that the peaceable Meek Principle of Love, had really the Dominion in
their

their Souls and Hearts, this would so powerfully work upon them by Simile, that all or most of their Inclinations towards Rigour and Violence would be taken off, rebated or meliorated. But on the contrary, let men be of what Perswasions, Opinions or Religion they will, even the best sort of them, if their Hearts and Souls still stand in the fierce, fighting, killing, wrathful Spirit, let their pretences, when under the Pressures of any Government of contrary Sentiments, be ever so fair and God-like, yet they are still suspected, and regarded with a jealous Eye : And when ever they themselves shall get an opportunity of domineering and being uppermost, they will appear in another Form and Spirit, and be as apt and ready to oppress, kill and destroy those that are of a contrary Form or Notion ; for indeed they were always in the wrathful Spirit at the centre of their Hearts, and wanted nothing but opportunity to manifest and exert it. The truth of this is confirmed by the experience of all Ages ; for such People are but as most men in Sickneses, or under great Calamities, who make many Promises to God and their own Souls of amendment and Repentance, if it please their Maker to spare them a few days, or to restore, or deliver them. But it is generally seen that
when

when they have obtained their former health and Strength, or freed from those threatned Afflictions, they forget all their Promises, and trample on their Vows, and fall again to their old Trade of evil living, which is significantly, though oddly, expressed in the old English Proverb,

*The Devil was Sick, the Devil, a Monk
would be ;*

*The Devil was Well, the Devil, a Monk
was He.*

Whilst men are under adversity and the pressures of Sickness and Distempers, such wholesome Physick debilitates the sensual Powers, and gives advantage to the divine Principle whereby they are in a degree made more meek and friendly ; but still, not being fully purged from the old Leaven, but retaining the same Rottenness at the Core, and letting the wrathful wicked Principle keep a dormant Possession in the Ground of their Souls, as soon as the former restraining Circumstances, and impending Storms, which drove them to shelter, are overblown, the bitter Root presently puts forth fresh Branches, and they declare it by their Words, Works, and Communications ; The very same is to be understood of the Fighting, Ambitions, intermeddling Spirit

Spirit of Violence. And for this cause Magistrates jealous of their own Safety, will not believe the generality of their Religious People of a different Mode, nor trust them, though their expressions be never so fair, because experience shews them to be most times but Pretentions; for that such as exclaimed loudest against the rigours of such Governours as kept them under *Hatches*, as soon as they become Masters of the Deck, shifted their Sails, and shew'd themselves as rigid, or more severe towards all that differ'd from them. So difficult a thing it is to trust those whose Souls and Hearts swim in Wrath and Violence, or in the killing, fighting Spirit: For Religion (though it make the Noise) is not really the Business, that occasions all these Tumults and Combustions in the World. 'Tis not for Heaven, that Cities are laid waste, and Kingdoms desolate, and Men are kill'd, and Orphans undone; but 'tis worldly Policy and Ganduer, reason of State, Empire and Gold, Power and Riches, that are the leading-Cards, the Master Root and prime Spurs to all Male Contents and Factions; and to preserve these from Invasion, is the main End of Government, though oft times prevention or suppression of Heresies in Religion, &c. be pretended: Let us therefore

therefore seriously and in good earnest leave tampering with, hankering after, and pursuing these fine gay things, which Grandees are so fond of, and possess with so much diffidence and jealousy, and we need not much fear incurring their displeasure.

Gulo. *But pray tell me, what benefit would such a sort of unfigthing, Sheep spirited People bring to a King or Country?*

Soph. Even the greatest of any others, both to the Government and Governours; Their peaceable innocent Living, their Sobriety, Temperance, Cleannels, and *doing to all as they would be done unto*, would both spiritually and naturally attract most powerfully the divine bounty of the Lord, and the administering protection of good Angels, and the sweet influences of all the Cœlestials; so that it would prove the greatest blessing that could accrew either to Prince or People; for the Scriptures of Truth testify, *That the Prayers and good Works of the Innocent and Faithfull, do disarm the Wrath of God, and arrest the Thunder-bolts of Vengeance: Sodom, tho' burning with unnatural Lusts, had escap'd the show'r of flaming Brimstone, had ten Righteous Persons been found within her polluted Walls; And one single meek Moses stood in the Gap, and prevented the Destruction of a*

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whole

whole Nation, and that the most celebrated and best beloved of God of any upon Earth.

Guloso, *But after this method, how should all the Offices and Charge of a Country be managed and maintained; for I perceive these innocent People would not meddle or have to do with Government?*

Sophronio, If we consider the great Byass of the World, and the Humors, Tempers and Inclinations of the generality of mankind, how much they are set upon Swaggering and Violence, how eager after Ambition, vain Glory, and an itch of Commanding or Domineering; you need never fear but there may still be found more than a good many greedy of being in Office, and concerning themselves in such splendid Drudgeries; And as it is most true that all Governments in their necessary supports are chargeable, so the subjects that are defended and preserved in peace and safety by it, are bound both in Reason and Conscience to contribute freely and plentifully towards its Maintenance; and more especially such as are exempted from the civil Offices, and places of Trust and Trouble, as also from being Soldiers, and the like.

Guloso. *How then shall they make good to the Government those defects?*

Sophr. What if some what extraordinary

Tribute

Tributes should be laid upon them by the Prince or Country, proportionable to every mans Quality, Estate and Ability? for what signifies a little Money (which no Government can be maintained without) if these innocent sober People be allowed their free Trade and Worship of God according to their manifestations of Truth, and be defended from Plunderings, Imprisonments, and the like Prejudices of that nature? Sure then none will be unwilling to pay such reasonable Sums of Money as shall be imposed, because they will have double the Advantages of others, having no molestation or let in their occasions, or any other Charges; besides, the innumerable Blessings that attend Sobriety, Temperance, Cleanness and Innocency, which do so fit the Body, and all the Functions of the Mind, both for all Internal and External Business, giving the Blessings, and good Opportunities of Times and Seasons, and makes all things to prosper they take in hand, so that they cannot want Money; as witness the *Bannians* in some parts of the *East-Indies*, who have for 1500 or 2000 years observed the Laws of innocent temperate living, without eating of *Flesh* and use of *Arms*, and have abstained from all Violence, Oppression and Killing, content-

ing themselves with the first ordained and innocent Food of Paradise, viz. *Herbs, Fruits* and brave noble *Grains*; which harmless way of living has not only preserved them in health of Body and vigour of Mind, but continued the Individuals to great Ages, so that 'tis credibly reported, that an hundred years is common, and 110. or 120. not counted extraordinary. Moreover, they are generally very Rich, as to outward Subtance, though they are much taxed by the Princes they live under, who therefore always allow them their Liberty, as to Religion and freedom of Trade, because a long and uninterrupted Experience of their innocency, has so approved them, that they feared not their Rebellion, nor so much as any desire to usurp, or disturb the Government. And therefore whatsoever Prince reigns, they are are still the same [*Obedient Subjects*] and equally enjoy their Liberties, both of Religion and Trade, their Governours being perfectly freed from any Jealousies of their practising any thing to their detriment.

This I thought highly necessary to admonish you, since he is more than half way towards being a *good Man*, that seriously resolves to be one, and pursues that Resolution with immediate Acts, whereof one will

will train another till a *Habit* is begot, and then *Vertue* will appear to be what truly it is, viz. both more ealie and more honourable, and not only more profitable, but more pleasing too, than *Vice* and *Extravagance*.

This being premis'd, I shall proceed to answer your former just desires, by giving you in a *Bill of Fare*, equally innocent and Nutritive.

(1.) *BREAD* hath the first place of all sorts of Food, as being the foundation to all good Nourishment, and a proper Ingredient to be mixed with most other Foods, to moderate their Inequality. The continual use of all other sorts of Foods, will make them nauseous, and cloy the Stomach; but *Bread* every day is grateful, by reason of its equal temper, and near affinity with the primitive Constitution of mans Body; for as That was originally formed out of the *Earth*, so these *Grains* sprung from thence, are presently turned into a fit and wholsom Juice for the Nourishment of it, just as a Child is best fed by the *Milk* concocted in the Breasts of its Mother.

Therefore *Bread and Cheefe*, and *Bread and Butter* are gallant Foods, affording to the Body the greatest, strongest and firmest

of Nourishment, especially to strong, sound healthy People, whose Stomachs are not depraved, and to such as work hard, more especially if there wants not good Drink, it strengthens the Stomach, and all the Vessels, makes the whole Body and Members thereof lightsome, clean, strong and pleasant, being like Corn or Provender for an Horse; for this is a certain Rule of Health and Strength, *The firmer, sounder and drier the Food is, the better and more pure or finer the Nourishment is, and the less Crudities and Phlegmatick Juices, are generated in the Body;* Therefore all People and other Creatures, that feed most on firm dry Foods, are strongest and cleanest Limb'd of their kind; how many stout poor *Country-men* make *This* the most part of their Food? And in the time of the late Re-building of *London*, I verily believe, that there was not less than Twenty Thousand *Labourers* that lived from week to week almost wholly on *Bread and Cheese*, or *Bread and Butter*, and now and then a Pot of *strong Drink*, and scarce made a Meal on *Flesh* once in a Moneth, except it were on Sundays; and yet, though they laboured hard, they found no decay of their strength, but on the contrary, did thrive under that Diet; which shews undeniably the excellency of this Food, and that there is no such
need

need of eating of *Flesh*, as most People perfwade themselves.

(2.) *Flower, Milk and Water*, or *Flower, Eggs, Milk and Water*, (prepared according to our directions in *The good Housewife made a Doctor*) are brave & strong healthy Foods for all seasons of the year.

(3.) *Raw Milk* eaten with *Bread*, is a good easie cleansing Food, carries windy Humours downward, and causes them to pass away freely. A pint of *Raw Milk*, with an *Egg* or two beaten and incorporated with it, and some *Bread*, or, *Raw Milk*, a little *Flower*, and an *Egg* or two well beaten with the *Flower*, and mixed with the *Milk*, and eaten with *Bread*, in the heat of Summer is brave nourishing strong substantial Food, and yet easie both in Procurement and Digestion, and will neither too much lighten your Purse, nor lie too heavy on your Stomach.

Gul. *How can such Food be strong and substantial, since it is not boyled?*

Sophr. Very well, and if you will deny it, you may with as much Reason say, that Corn, Hay and Grass are not strong substantial Food for Beasts, nor can afford them good Nourishment, because they are not boyled; whereas if any of these things should be boyled or altered by fire, they

would not afford half so good nor strong Nourishment as Raw. For fiery Preparations do in many Vegetatives destroy not only the purer Vertues, but also the strong substantial *Nutritive* parts; for the case is not as in *Flesh*, which is from the Animal Life, and contains great store of gross matter and putrifaction; and therefore there is much Reason for boyling thereof: But for several sorts of *Grains*, *Herbs* and *Fruits*, they are clean, sound and substantial in themselves, and will remain good a long time without any other Salt than what they have of their own. Not but that Preparations by fire are very commendable, though not so necessary in these things as in *Flesh*; but then discretion ought to be used; for if your Fire be *too strong*, or the Preparation *too long* continued, all is spoiled. For the clearer demonstration of these things, permit me to give an Example or two.

Take two spoonfuls of good *Wheat* (or other) *Flower*, and temper it with a little *Water*, then add this beaten Flower to one Pint of Water *boyling hot* (but not boyld) stir it in a while over a quick Fire, and it will become of a strong thick substantial firmness, sufficient (with a little *Butter* and *Salt*) for a Meal for a working man; Then for Experiment, take two spoonfuls of like
Flower,

Flower, and make it into a *Paste* or *Dough*, and *Bake* it according to custom, and eat this Cake, and drink a pint of Water, and see which will make the best Meal for an hungry Person; You will find this last way of Preparation not to be comparable to the first, where the Flower is multiplied tenfold more than that which baked; which is caused by the plenty of Water, into which the spirituous Qualities of the Flower does incorporate, whence does proceed that thick, strong, coagulating substance, which all fierce Heat destroys, when the free circulation of the common Air is hindered. For this cause *Bread* will not thicken or become of so strong & glewy a substance, if put into hot boiling Water, as *Flower*, but be weak, and fall as without strength or life. Besides, if you mix *Flower* and *Water* together, and put it into an hot Oven, and stop it according to custom, it will indeed become thick, but *less* in Quantity and *weak* in Quality, in comparison of that which is prepared over the Fire in the open Air.

For a second Experiment, take as many *Salleting-Herbs*, as (with *Oyl*, *Vinegar* and *Salt*) will make a Sallet sufficient, with *Bread*, to dine half a dozen men. Then take a like quantity of the same sorts of Herbs, and boyl them according to the best Rules of Boiling;

Boyling, and then put *Butter* and *Salt* to season them, and they will not be more than will competently dine *One Man*, with Bread. Here you see again what a great Consumption boyling has made. Not but Herbs are good boyled sometimes; for they open the Body far more than raw, as being more cold, phlegmatick and windy, so that they may be eaten now and then without any prejudice to Health, especially *Cabbages*, *Colworts*, and other the like comfse Herbs.

(4.) There are also various sorts of brave wholsom clean and nourishing *Gruels* made with *Oatmeal*, some thick, others thin, according to every ones Appetite.

(5.) *Herb-Pottage*, made according to our Directions in *The Good Housewife*, is also a gallant Food, agreeable to Nature, and healthy.

(6.) *Raw-Sallets*, seasoned with *Oyl*, *Vinegar* and *Salt*, and eaten with *Bread*, are a noble and sublime Food, and may with safety, health and strength be used all the year, except in *July*, *August* and *September*; the frequent eating them does warm the Stomach, open the Passages, encrease Appetite, and prevent the generation of *Windy Diseases*; for they are not cold or weak in operation, as many suppose, who
know

know nothing of their genuine Vertues by experience; for the truth is, there is no *Flesh* in the world so naturally *warming* and exhilarating, as a *Sallet* properly made either with *Oyl* or *melted Butter*, and *Salt* and *Vinegar*. Are not all sorts of Cattel the hotter and stronger for eating their Food all *Raw*, as we call it? And is it not found by Experience, and confessed by all, that *Raw food* gives the best nourishment to Children, viz. their *Mothers Milk*, though indeed the same is not *Raw*; neither are *Herbs*, *Fruits*, *Grains* or *Seeds*, rightly gathered, *Raw*; for nothing can properly be said to be *Raw*, which Nature hath thoroughly prepared; therefore *Milk of Cows*, and *Wheat*, *Barley*, *Rye*, *Pease*, *Beans*, *Apples*, *Pears*, and many other Fruits of the like nature, if they are full ripe, there is no such thing in them as *Rawness*. For *Rawness* imports a gross plegmatick Body, that will in a little time putrifie and stink, as *Flesh*, *Fish*, and the like. For this very cause the wise Antients lived much on what you call *Raw Herbs*, *Fruits* and *Grains*, and in general their Preparations were more simple than ours commonly used, and consequently more agreeable to Nature; and therefore they and their Posterity were healthier and liv'd longer than we in these latter Ages, who
know

know no end of improper Mixtures, bad Preparations and Foods disagreeable to Nature.

(7.) There are several sorts of dainty *Puljes*, as *Beans*, *Pease*, and other things of that nature, plentiful in the Vegetable Kingdom, which being well ordered, make good Food, both green and dry; but the latter is to be preferred before the former, as in the *Way to Health* is at large demonstrated.

(8) *Puddens* are not to be forgot, whereof there are several sorts, both *Boyl'd* and *baked*, but the first are the best of the two; they are good Food if made according to our directions in *The good Housewife*, &c. especially for *Young People*; who naturally love all moist sorts of Foods, and it generally agrees well with them.

(9.) So *Apple-Pyes* and *Pear-Pyes*, especially the first, if they be well made of Fruit full Ripe, are light of Concoction, cleanle and free the Passages from Obstructions, and generate a good Nourishment, but not so firm and substantial as some of the Foods before mentioned; they are not unwholesome for all People, but most proper for Children and Youth.

(10.) *Eggs* are a brave noble exhilarating Food, and may be variously ordered and prepared,

prepared, as we have else-where directed.

(11.) There are two other sorts of Spoon-meats, that are not to be despised, called, *Frummery* and *Bonniclabber*; they are healthy Foods, very proper to be eaten in hot Seasons and Climates, because easie of digestion, pats quick off the Stomach, and be very pleasant to such as are accustomed thereunto, but to others the contrary: In my opinion they are commendable Spoon-meats, if properly ordered, but amongst us seldom eaten.

(12.) There are a great number of other sorts of Foods, which are *compound d*, and made of the *Fruits, Grains, Seeds* and *Herbs*, belonging to the Vegetative and Animal Kingdoms, which have also an innocent original, and may sometimes be eaten to the advantage of Health, though not so proper for a constant Food; of this sort, are, *Bread* and *Oyl*, a brave food to make a Breakfast or Supper of; the best way, and most pleasing to Nature, is to eat it thus, Take good *Oyl*, and put it into a small Dish or Sawcer, and dip your Bread into it, and so eat it; or put your *Oyl* into a small Glass-Viol, and as you bite your Bread, sup your *Oyl* out of the Glass. Some will toast their Bread, and pour the *Oyl* on it, which is not to be so well approved of as the other two

Bread

Bread and Raisins is a very good food, clean and easie of digestion, being the most approveable way of eating that sort of fruit, whereby they become a good Supper or Breakfast, and cleanse and cool the Body; but being eaten alone, they stop and sur the Passages, and heat the Body and Blood.

Bread and good ripe *Apples* is also a very excellent food to be used sometimes, cleansing the Stomach, and removing such Crudities & Obstructions as offend the Passages, they open and gently loosen the Belly, a man may eat freely of them so, without prejudice. Moreover, boyl'd or coddled Apples and Milk, is a Food not to be contemned, but let the Apples be through cold before you put them into your Milk; this is easie of Concoction, opens, cools and cleanseth, being best for Children and young People.

So *Strawberries* and *Milk* is a pretty childish food, not unwholesom for all sorts of People, but fittest for Children; the best way is to eat it with good Bread, and without Sugar, it cleanseth the Stomach, breaks Wind, and is easie of Digestion.

Now what think you, *my Friend!* can you *pick out a Dinner* of these Foods before-mentioned?

Guloso, *A Dinner? yestruly as good as my Lord Mayors Feast; their variety and excellency*

gellency is so great, though I never considered them before, that my thoughts are very inclinable to make Tryal of them for a while.

Sophr. That's the true way to be fully satisfied; but 'tis not a day or two will wean your Pallate and Stomach from hankering after the *Flesh-Pots*; but if you will resolve to deny them for one Moneth, and innure your self to this more innocent Diet, I doubt not but you will perceive the advantage of the change.

Gulo. But pray, are there no other sorts of delicious Foods, that your Paradisical Garden will afford? I have a desire to know all.

Sophr. I wish you may as much desire to practise what you have already been taught in our innocent School, and then you will not enquire after greater variety of Foods. There are indeed several other sorts, but they belong not to our Banquets; we need them not, nor do they agree with our Constitutions, as they do with yours, because through Superfluity, bad Preparations and improper Mixtures your Pallates and Stomachs are depraved, so that many of you have lost the perfection of your Taste and distinguishing. However, to gratifie you I shall nominate some of those other things, though you your selves are better acquainted with them than we, viz. various sorts
of

of *Cakes*, made some of them very rich, compounded of a great number of excellent Ingredients, but most of them of contrary Natures to each other. So also a Multitude of *Tarts* made of divers unripe Fruits, and compounded with *East* and *West-Indian* Commodities : *Cheese-cakes*, *Custards*, *Gooseberry-Fools*, and I know not how many kinds or such improper Novelties ; all which may now and then be eaten without much prejudice, but we seldom admit them any place at our Tables, neither will they well agree with our Stomachs; for the more strictly any Person follows Nature's own Method, the more troublesome it is when you step a little aside. But these things, *Sir* ! you will be made more sensible of, when you shall live in, and observe those good and innocent Rules of well-doing, and good living before described. And so, I shall bid you *Farewell* till our next meeting ; only take this along with you, that the more innocent and simple your Food and Drinks are, the more agreeable they are to Nature, and also more pleasurable.

Gulo. Since you have given your self so much trouble, let me intreat you to add to the favour, by staying a little longer, and instructing me in a point or two, wherein I am desirous to be satisfied.

Sophr. Though I have some affairs which about this time will be ready to expect me, yet I will gladly *Postpone* a little business to the satisfaction I shall take, if in any kind I may promote your Acquaintance with those divine Ladies, *Temperance* and *Sobriety*; therefore I pray proceed.

Gulo. You have given several hints, that a very little would supply Nature's wants, and contribute sufficient, both dry and moist Nourishment, if People would not exceed what is necessary or convenient, therefore I pray inform me the Quantity that may well supply a working man, and how much such as live easie, as Shopkeepers, and such whose business consists in Study, Writing, and the like?

Sophr. When men come to know somewhat of themselves, and the degrees of their own Constitutions, every one may easily know, both in *Quantity* and *Quality*, what will best sute and be agreeable to his temper; however, we are willing to give you all the light our Experience can afford, or at least so much as you are capable to receive at present; for *Wisdom* and true *Understanding* cannot be learned at once, but by degrees, as our great Creator and Lord sees and finds us fit and capable.

As to *Quantity* of Foods therefore, I conceive *Sixteen Ounces* of solid Food, viz.

Bread,

Bread, Cheese, Butter or Eggs, may be sufficient for one natural day, or 24 hours space, for hard working or travelling People, to be eaten either at twice, viz. at eight in the Morning, and four in the Afternoon; or at 8, and 2 and 8 a clock in the Evening, as suits best with every mans Temper and Business. But 8 in the Morning, and 4 i'th' Afternoon, are the most commendable times; when once People are accustomed thereto.

If the Food be *Flower'd-Milk*, then a a Pint of it, and 3 ounces of *Bread and Cheese* or *Bread and Butter*, is a sufficient Meal.

Of *Water-Pottage* and *Gruels*, a Pint, and 4 ounces of *Bread and Cheese*; the same of *Raw Milk*; but if you have *Flower'd-Milk* with an Egg or two in it, then a Pint thereof, and but 2 ounces of *Bread and Cheese* or *Butter*, will be a competent Meal; but for those that love *Cheese, Bread and Cheese* is to be preferred before *Bread and Butter*; and so you ought to vary your Proportion of *Bread and Cheese*, or *Butter*, according to the nature, strength or weakness, thickness or thinness of your *Spoon-meats*, which a little custom will make you a perfect Master in.

But for others who have not naturally so strong Constitutions, nor quick Heats, nor sharp

sharp Appetites, *fourteen Ounces* of the fore-mentioned foods may be sufficient, and to many that take little pains, *twelve Ounces* enough.

When you eat *Raw Sallets*, you need only measure or weigh your *Bread*, of which *five Ounces* will be enough for the largest Stomachs, or hardest Worker, with one *Ounce* of *Cheese*; to eat with part of the *Bread* after the *Sallet*; but to others *four Ounces* will supply all Natures wants; and to some; *three Ounces* as much as they conveniently can master.

In other Foods the quantity must be left to every ones discretion, as *Puddens*, *Apple-Pies* and the like, which are moist heavy Foods, especially *Puddens*, in eating of which you are therefore to be the more sparing and temperate.

As to the quantity for *Women* in general; *ten*, *twelve*, or to the greatest feeders of them, *fourteen Ounces* of solid Food a day; seems to be as much as they can require: But in all these things something must still be left to discretion and extraordinary Cases and Circumstances; nor can any certain quantity be prescribed for *Children*; but it must be left to the understanding of their Mothers and Nurses, who for the most part are too fond, in giving *Children* too much

Food in quantity, and *too Rich*, or variously mixt in quality, and also *too frequently* in regard of times, as if all the care of *Children* consisted in making them *eat all day long*, which though they do, to have them *thrive* the faster, yet nothing more hinders them, and makes them *Weak*, and brings upon them variety of diseases, that many times terminate in Death, or if they escape, yet it lays Foundations for *Excess* and *Luxury*, so hard it is to abandon an ill Custom, which one has been inured unto from his Infancy.

Therefore it will be convenient for all Fathers, Mothers and Nurses, not to admit their Children after they are Weaned, to eat above *three times a day*, that is, at *eight* or *nine* a Clock in the Morning, at *two* in the Afternoon, and at *seven* in the Evening, and let them be a-bed by *eight*. And let them not *between those Meals*, have or so much as see any Victuals stirring about *House*, nor any Examples of others in the Family to the contrary, and at these Meals weigh or measure to every Child his Food, according to their Age and strength; and do you and your Servants that are at home, at the same times take your Repasts in the same manner, and after a little Custom your Children seeing no other presidents, will be

be so well pleased and satisfied with their proportions, that there will be no *Noise*, *Grumbling* or *Crying for more*, but all will be pleasant and still, and never look for Food or Drink, but at the appointed hours; for few do know how little, easie and mean things would maintain, please and support Children in perfect *Health*, full *Growth* and *Agility*, and render them both fitter for all kind of necessary Learning, and also so enured to Temperance from their Youth as would prevent Debauchery and Excess in their riper Years; for after they have been long accustomed to such good Ordes, it will be almost as hard to carry them off to Extravagance, as 'tis now to reclaim them to Sobriety: Nor would there be the tenth part of that intolerable *Trouble*, *Noise*, *Charge*, *Tendance*, nor *Sickness*, as there commonly is, if the Parents did first regulate themselves, and so teach and give good Examples to Children, and take care that all their Servants observe the same, and then the way would be as easie and delightful to the Children, as to the rest of the Family.

Guloso, *But all this while you have said nothing of the Nature of Drinks, nor the quantity, therefore I pray give us your Sentiments therein also.*

S. phrenio, It is not to be doubted but that *Water* hath the first place amongst all *Drinks*, the *Ancients* used it, and at this day (considering the vast Nations of the East, and the *Turks* (whose Religion forbids them *Wine*) and the *Indians* and *Blacks*, &c.) half mankind at least, use no other, and those that shall accustom themselves to it, especially from Youth, it will agree well with them, and they shall never need nor desire any other *Drinks*: But since these latter *Ages*, in these parts have degenerated from this Homogenial Liquor, and we have accustomed our selves to various sorts of other *Drinks*, which it may be difficult and perhaps prejudicial to some Bodies to *disuse* all on a sudden, it may be fit to comply with the Liquors now in use; and though *Wine* and *Water* mixt is an excellent Drink, yet since *Wine* is not the product of our Climate. *Beer* and *Ale*, are our general drinks, the best sort of which is a kind of *middle Ale*, neither small nor over-strong, nor new, nor too stale, but Brewed according to our directions in our *Way to Health*, where there is also, a farther account given of the particulars of all sorts of *Drinks*, and their Natures, needless in this place to be repeated. But as to the quantity of drinks, three *Pints* or two *Quarts* a day, may be sufficient for

for such as Travel or *work hard*, and that do Sweat sometimes, though in our Society there is no great need of *over-working* or Sweating, since a little of every thing supplies all our Necessaries, but our general Allowance is, a *Quart* for a Man, though some do not drink so much, and for Women as being of a *moister* Constitution, one *Pint*, or a *Pint* and an half, and to some strong healthy Women a *Quart*; but those that give *Suck* require a larger quantity, viz. three *Pints* or two *Quarts* a day, but that is rare.

Guloto, *Well, I see a very little will serve an honest mans turn, what Value do you think may supply a man of your Society a Year, and so consequently a Family of four, five, six, or seven People?*

Sophronio, A man in the Country providing things at best hand (as Brewing his drink at home, and keeping a little Garden) may live plentifully for 2 *d.* a day in food and drink, which is 14 *d.* a week, or 3 *l.* a Year, and in Cities and Towns, for 3 *d.* or 4 *d.* a day at most, if his Labour be not Extream, so that Victuals and drink in Cities need not stand any Person in above 5. or 6 *l.* per *Annum*. So that if he can but earn 12 *d.* a day, as few Journey-men or Labourers in Cities do less, he will

have near 10 *l.* a year for Lodging and Cloathes, or to maintain his Family; and the like of a man in the Country, that earns but 8 *d.* a day in the Winter, and 2 *d.* or 18 *d.* in Summer and Harvelt, he may therewith maintain himself and Wife and three or four Children, and bring them up very happily. For in many Countries you may have two *Quarts* of Milk for a Penny, to which add a *Pint* of *Water*, and not so much as an *Half-penny* worth of *Flower*, and make it into *Pap* or *flower'd Milk*, according to our directions, and so shall you have a *brave & ble Dish*, which will Dine or Sup sufficiently and to full satisfaction *five People at least*, and stand you but in *three half-pence*; nor is there any *one sort of food* that does surpass it, or afford better nourishment, and that to all Ages, but especially to young People and Children; nor will it be nauseous though you should live on it wholly for a Moneth together. The like is to be understood of other Foods being prudently prepared, and order observed in Families, which is a main Point; for in Families where every one observes his time for eating and his Weight and Measure of Food, great trouble and waste will be avoided.

Now alas! what care, hard pains, grievous Labour and continual *Vexation*, do many

many poor Men and Women take, and all too little to support themselves and Families, which puts many into *passions*, makes some *dispair*, and ready to make away with themselves, and inclines others to venture upon *ill Courses*, as pelfering, stealing, &c. which oft-times prove their utter Ruin: Whereas *Temperance, Frugality, Order* and innocent Living would put a *total stop* to all such Inconveniencies and Evils. How *miserable* doth Ignorance, and that Tyrant and Monster, CUSTOM, make most People! For example, when a poor man or Woman has by care and hard Labour, saved a *Shilling or two* against their *Sabbath day*, to feast themselves withal, then on the *Saturday* night, or *Sabbath day* morning, they will go from one *Butchers shop* to another to lay out their sum of Money, (which they hardly part with, because they so hardly got it,) and at last they meet with a piece of *Neck Beef*, or some *inwards* that do already stink, or are just upon the brink of *Putrification*, and look of a sad mournful *Saturnine* Complexion, and this they make *brave Cheer of*, and *stout Broth*, and all this filthy *Garbidge* (which sometimes is full of *Maggots* before they dress it) is consumed by the wretched Family at *one Meal* or *two*; For vainly conceiting
Flesh

Flesh to be most *nourishing*, and not knowing *when* they shall have *any more*, they greedily devour it, as if they would lay in for all the week, or could like *Bullocks*, *chew the Cud* upon it again a day or two hence; and so what by the ill quality, and the too great quantity *gobbled up* at once, they do themselves much *more hurt* than good, by laying out their Money. Others in *hot seasons* of the year will on a *Sabbath day Morning* or *Evening*, some out of the Country, others from the farthest part of the City, run dancing to *Billings-Gate*, and there lay out a Shilling or Eighteen Pence in *Bloody stinking, unclean, suffocated Markets*, and carry them dragging openly in their hands in the Sun, upon a bush, one, two, three or four Miles, for a Dinner or a Supper; whereas the very trouble pains and charge of Fetching, Dressing, Butter, Fire, and other circumstances about it, is of far more *Value* than the Food is worth when it is prepared, if they had the *Fish* for nothing. And 3 d. or 4 a laid out on some sort of brave innocent Food, which they need have gone no further for than to their *Garden* or *Cow*, would not only have supplied all Natures wants, but have given them a far *wholesomer, Healthier*, and more nourishing Meal, than this *silly Bloody stinking Dish* of *Fish*, which they were so fond of. The

The like is to be understood of all other of the *Egyptian Foods*, there does nothing seem more strange or ridiculous to us than these things, whenas that brave Creature the *Cow* fills our Pails twice a day with *Nectar*, which makes a great Number of *sublime Foods*, and the *Common Field*, as well as our *Gardens*, do continually court and supply us with their Troops and plentiful stores of fragrant *Herbs*, *Grains*, *Seeds*, and excellent *Fruits*, which as they are most innocent and *Nuritive*, so they are most easily procurable, without much Labour of Body, or perturbation of Mind

Gulor. At this Rate you would make every Body Rich.

Sophr. In the true sence of the word; for to be Rich, is not to have heaps of Money, and itately Houses, and costly Furniture, &c. but to enjoy all things necessary. And what they are, the wise Son of *Sirach* (*Eccles.* 29. 21.) tells us, viz. *Water and Bread, Clothing and an House to dwell in.* And more largely, chap. 39. 26. in these words, *The principal things for the whole use of mans Life, are Water, Fire, Iron and Salt, Flower of Wheat, Honey, Milk, Wine, Oyl and Cloathing.* Where you may observe by the way, that he never mentions *Flesh* nor *Fish*, nor *Spices* nor compounded *Dainties*; but simple *Water*,
Flower,

Flower, Milk and Oyl, he reckons as the most necessary and substantial Foods for sustaining mans Life. And indeed, these are abundantly sufficient; and he that could not be content with these, will never be but uneasie, and longing after new varieties; for when once you pass the bounds of Nature, and give up your self to the conduct of Custom, Tradition and depraved Appetite, no Limits will be able to stop you. What a strange Creature is *MAN*! and how forgetful of his Original! He is born naked, and a little *Milk*, and a few *Clouts* serve him very well for Food and Clothing; but in a few years after he becomes a Monster, that ransacks all the Elements for Victuals, the four Quarters of the World must club their Dainties to make him a Meal; and he sends as far as *Persia* and the *Indies* for Clothing, and yet still is not satisfied! Certainly that which the World calls *Want* is seldom a real thing, but for the most part Imaginary; or at least we must say, That the greatest Persons, and they that have most are generally the most wanting; for he is a *Prince* that wants an *Hundred Thousand Pounds*, and he a *Beggar* that wants but *Six Pence*; whence we may gather, that in all Conditions those are truly Poor, that have not wherewith to maintain that
Port,

Port, State or course of Life, which they have set up, or would willingly follow, or (in a word) that cannot satisfy their Desires; and thus, as the world goes, scarce any Rich men at all will be found therein, since those men are almost as rare as *Phanixes*; that aspire not to greater things than they can compass, or that desire not more than they have or can come by. But although all that find *Want* are *Poor*, whether their want be of things necessary or superfluous, and amongst many degrees of Poor men, there is but one Poverty; yet of all men those are the poorest that find a want of, and pine away in hankering desires after superfluous things, because that kind of Poverty is made worse, and augmented by the Increase of Riches (as drought in Dropsical Persons by drinking) for the Richer they grow, the more Superfluities they crave, and apprehend themselves to stand in need of.

But those that can bring themselves to follow the most pleasant, wholsom and profitable ways of Nature, and content themselves with what is sufficient, without letting their desires on wings of Vanity or Ambition, fly out after things superfluous or harmful, and have enough of Food, and Rayment, and Habitation, and Household stuff, to serve the ends of Nature, to support

port their Bodies in strength, health and vigour, to cover and defend them decently from the Injuries of the Weather, and get these conveniences justly and honestly, and keep themselves from being in Debt, or living upon others, are in my opinion abundantly Rich. And thus rich every Person in *England*, that has the due use of his or her Understanding, Senses and Limbs, may quickly be, if they please; and live happily, and bring up their Children honestly, without being beholden to the Parishes grumbling and enforced Charity. And all this too, without over-toiling or making themselves Slaves by excessive Labour, to the prejudice of their Health and hazard of their Lives, but in a moderate course of comfortable Industry, wherein his Labour shall be but a delightful Exercise of the Body, serving not to destroy the Spirits, but gently move them, and his days-Works only to make his Supper more pleasant, and his Sleep more sweet; for whoever eats and drinks moderately, moderate Labour will sustain him; as much as he retrenches of his Excess and Extravagance, so much is abated of his Toil and his Care. A little Labour will produce as much Food, and other Necessaries, as Nature requires, and whatever is above, is at least vain, and most times
proves

proves prejudicial, and the occasion of many Snares and Evils.

Gulo. *This will be brave News for the LZZI; for in my opinion it tends to promote Idleness, which is the Parent of as many Evils as Gluttony it self*

Sophr. You mistake, and should not compare or set *Gluttony & Idleness* in opposition to each other; for they are always of one side: Excess in Meats and Drinks naturally produces Idleness. But did you ever know a temperate and abstemious man lazy? Bring People once to this good order, and never fear but they will be industrious, and honestly spend their time. I am far from being an Advocate for that hateful Vice, [*Lazyness*] but I would ease People of excessive Drudging and Moiling, which renders their Lives uncomfortable, and irksome to them, and makes them to despond, and ready to despair, for fear they or their little ones should want: Whereas by this frugal course of Living they may find plenty, and be rid of all such tormenting apprehensions, and not spend all their time in Moiling like Horses only for their Belly, but enjoy competent refreshment, and have some Moments to spare, and set a part for the service of God, and pious Meditations, and to contemplate the Wisdom of the Creator

in

in forming such variety of things, and his Bounty and Goodness, in sustaining and providing for them all so Liberally; this is the Food, the Repast of the Soul, and as necessary to the true Life of a Rational man, as Victuals for his Body.

Guloso, I now am well satisfied as to your meaning and find I was mistaken in that inference. And though (I must confess) many things you have mentioned, sound very strange and uncouth, by reason of the prevailency of contrary Customs, yet the more I ruminate, weigh and consider them, the more inviting they appear. And as I am resolv'd to make Tryal, at least for some time, so I am apt to believe, Experience will favour them as well as Reason: However, since Custom is the usual Mother of Debauchery, which makes the greatest Impressions or greener years, and grows up afterwards to Habits of Evils, so that what was but fondling Excess in Infancy, becomes obstinate Extravagancy in Man-hood, and that nothing tends so much to promoting the practice of Vertue, as good Education; therefore as you have mention'd something about the due ordering of Children, in matter of Food, so I am apt to think, so Contemplative a Genius, may have discovered or observed, some useful Expedients in their Education. And before we part, I desire to be informed

formed touching the manner and Method of learning Children to Read and to Write, and other necessary Arts?

Sophr. To Read their Mother-Tongue, and Write a competent fair, or at least, a legible Hand, and have some knowledge of *Arithmatick*, or *Casting of Accounts* (as it is vulgarly called) is highly convenient for all Children, whatever Trade, Business or Employment they may be put to, or undertake in the World, besides the spiritual Advantages of reading the holy Bible, and other good Books; but the common way of teaching these things is not only tedious & long, whereby many being tired, grow weary, and give over before they have attained them, but also chargeable, that poor Peoples Children oftentimes are forced to go without Learning their Letters, they being not able to pay for their Schooling, or living far distant from good School-masters, they have no opportunity of having them taught in that tedious Method.

Upon consideration of these things, I gave my mind to think of some other more expeditious course, and shall freely tell you what I have found by experience to be a more easie, quick and familiar way of learning Children, and others, to read, very delightful both to the Teacher and

Scholar, without wearisomness to either,
viz.

First, learn your Child the Letters, and to spell a little in the Primmer, which may quickly be done, *viz.* in a quarter or half a year ; then take any familiar Book, or some of the easier parts of the Bible, as the *Psalms*, or the like, and do you distinctly read one, two or three words, or so many as your Child or Scholar can readily speak after you ; and then proceed, and say one, two or three more, and let the Child point to each word, and look with the Eye on them, and express each word after you ; and so go on, and at every two or three words make a pause, till the Child hath done expressing the words ; and when you come to any word or words that your Child cannot pronounce or express, then you ought to reiterate and say it several times, helping the Child to pronounce it rightly, till he be able to do it ; but if it be still too hard, leave it, and go on, 'twill come at another time, and when you have read one Book, or as much as you think fit, then take another, and chuse such books as may be innocent and pleasing to the Child ; and by this varying of your Books, you shall use your Scholar to variety of Prints and Words, which always proves beneficial in Learning ; where-

as now a child that can read pretty well in an old *Psalter* of the *black English Letter*, if you turn it to the same place printed on a *Roman Letter*, shall be to seek; and many that can read tollerably most places of the *Bible*, can yet make nothing of *another Book*; Whereas by this method, practising two hours every day, in six Weeks or two Moneths time your Child shall be able to read in most Books. For by your expressing and pronouncing the words, you make such impression on the Scholar, that all Words will easily grow familiar, and after a little custom easily expressed.

The Advantages of this way, are *First*, Saving the Expence of Time and Money in tedious Schooling: 2. A Child so taught shall pronounce his words much more exactly: 3. He shall more readily read any strange Book offered to him, at first sight: 4. It does wonderfully benefit and impress the matter on the Memory of the Master or Teacher; so that there is a co-partnership in Learning, and the Master shall retain and remember much more of the matter and subject of the book read or taught to his Schollar, than if he had read it two or three times over in his Closet; for the *Pauses* he makes give great Advantage to his Memory and Understanding, and also hearing his

Schollar speak the same words after him; which double speaking, leaves deep Impression on the Phantasie both of the Schollar and Master. 5. By this way, any Father, or Mother, or Friend, may soon, and with ease and delight teach their own Children to read at home, without any charge, or the trouble of sending them abroad to School, where they often learn lewd words and bad Manners. 6. It will not only prove beneficial to Children, but to those of *Mature Age*, that would learn to read, and to others that cannot read well, who may be improved in two or three weeks to admiration; so that every one shall by this Method be made capable of expressing and pronouncing all sorts of words, with their right *Tone* and *Accent*, as well as if they had been bred Schollars; which may be easily learnt, by observing how the Teacher pronounces them long or short. As for Example; When he has heard, and been used to pronounce this word *Participate* (short), he will never say, *Par-ti-ci-pâte*, making the last Syllable, save one, (long) which would be ridiculous; and yet such Absurdities People taught by the vulgar way of spelling, commonly fall into. By this Method may be learnt, not only *English*, but other Languages, as *French*, *Dutch* or *Italian*.

Italian, wherein the greatest difficulty is Pronunciation.

Gulō. I thank you for declaring this way of learning to Read, which I doubt not may be very serviceable to many People, especially the poorer sort; and if you could teach them also to Write a good Hand in a short time without a Master, you would compleat the kindness.

Sophr. That I think is not impossible to be done in a little time, and with small charge, by the course following: Let there be Copies engraven, and Printed on good Paper, not one Line only, on the top or side, as is usual for Writing-Masters to place their Copies, but in Lines quite through the book, first the beginning strokes in every Letter, and then the next added, and so on till the Letter is finish'd, that the Child may know where and how each Letter is to be begun and made; after that, several Leaves of only Small Letters, then the like of Capitals or great Letters; and lastly, Copies of *Foyned-Hand*; all well writ or cut, and with the due strokes of a neat mixt Hand (which is now most in fashion, and the easiest learnt, and best for general use) Then let your Child with a good Pen, and best Red Ink, begin to go over the first Strokes of the Letters, and make them Red, and so proceed to the

whole Letters, and afterwards to the Joyn-hand, and do the like; only at the first it will be convenient, that the Father, or some Friend that can write pretty well, should shew the Child how to hold the Pen, and guide his Hand pretty often for a week or two; and let the child be charged, not to run over his Copy rudely, or too hastily; for that would be but wasting his Book and his time vainly, but to do it heedfully; and when he has done one Letter, to observe what is amiss, and mend it in the next, till he can make all the Letters exactly; and then, and not before, let him proceed to the *Joyn-hand Copies*; and when he has wrote one Book, get him another, and let him go over that in like manner: This writing over the Copies, will by frequent custom bring his hand to an habit of making his Letters and writing without them, in a short time; for if you practise him thus two or three hours every day, and make him be attentive at it, in two or three Moneths time, or thereabouts, there is no question but he will come to write a good Hand. And suppose in that time he write out four or five of the before-mentioned Copy-Books, that will be but four or five Shillings charge in the whole. Likewise People of Mature Age may learn this way
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with ease, secrecy and expedition, it being a Method that cannot fail of perfecting any that shall for one quarter of a year practise it.

Gulo. *I am satisfied this must indeed be the best Invention that has hitherto been found out for that purpose; nay, I will undertake, that by one Copy-Book of a Shilling price, suppose it contain but six Sheets in quarto, which will be forty eight sides, any ingenuous Lad shall learn to write a competent good Hand, provided he practise often. But you have spoke nothing of Arithmatick.*

Sophr. Nor need I; at the end of the before-mentioned Copy-Book, there may be a Sheet or two in Print of that Art, which may be laid down so plain, that any ordinary capacity may thereby learn to understand and practise the five vulgar Rules, viz. Numeration, Addition, Substraction, Multiplication and Division, which will be enough for any ordinary mans occasions; they that are to be bred Merchants, or the like, may be taught else-where.

Gulo. *You have given me ample satisfaction in all Points; And now I think I have nothing more to trouble you with at this time, unless you will please to speak a little further of the Education of Youth in general.*

Sophr. Truly a most necessary subject;
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for thereon depends for the most part the well or ill-being of a Persons whole subsequent Life; nay, the safety and prosperity of Kingdoms, and States are promoted or diminished, establisht or destroy'd, as right or wrong measures are taken in the Education of their Youth; but to handle this as it ought, would require a Treatise by it self. However, that I may in some measure gratifie your desires in so necessary a matter, I shall give you some few brief Notions thereupon.

Of *Diet* I have spoken before, which will prove a good preparative to a vertuous Education, nothing preventing dullness and ill Humors, or, rendring Children apt for Learning or Arts, more than moderate eating and drinking, and due order; of which therefore let all Parents and Governours take an especial care.

In the next place, I must take notice of a fatal Error, almost general, in our modern Education, which is, that Parents desire their Children should be rather *Witty* than *Wise*, and take more pains, and are at more charge to make them *Learned* than *Good*. They put them upon Languages and Arts, and other Accomplishments, but travel not so much to clothe them within, and season their green years (& as yet tractable Souls) with

with serious *Piety*, and *Abstinence*, and *Humility*, and *Patience*, and *Truth*, and *Sincerity*, and generous *Honesty*; to possess them with the *Love of Virtue*, and an *Abhorrence of Vice*: They are more pleased if they can tell what is *Latine* or *Greek* for a *Lye*, than offended when they tell one. They push them on to *Arts*, before they teach them the *Rudiments of Nature*, and clog their *Memories*, and let their *Judgments* starve. So our Youth not being furnish'd with sound *Principles*, have their Souls stult and taken up with adventitious, and for the most part vain and useless *Notions*; and like a Ship with too much *Sail*, and no *Ballast*, are presently *overfet*, and in danger of being cast away irrecoverably.

2. They let them spend their time in things that are like to prove of no use to them; So many Country-men and mean Citizens set their Sons four or five years perhaps to *Latine Schools*, and then are forc'd to put them out to *Mechanick Trades* or *Shop Professions*, where all that little they learnt is presently forgot and lost, and can prove of no advantage to them:

3. They err no less in designing them to such or such *Professions*, before they have studied their *Genius*, whether it be apt or inclinable thereunto; Tom shall be a *Schooler*,
and

and *Will* a Merchant, and *Dick* a Tradesman, or of such a manual Craft; when it may be *Tom* is a Duncce, and *Will* more fit to be a Plough-man, and *Dick* in the Stall perhaps has more Wit, and a Mind more capable of real Knowledge, than *George* in the Pulpit, or *Timothy* in his Bar - Gown. Parents should therefore carefully sound and pry into their Childrens Tempers, Parts, Abilities and Inclinations, and accordingly dispose of them to apt and suitable Callings, As the Husbandman with much observation proves the nature of the Soil, before he resolves what Grain he will commit to it. Does not experience daily teach us, that such as are not apt for *Scholarship* do yet prove able Merchants, or excellent Artificers? A fiery Souls were not designed by Nature for *Sedentary Employments*; nor Grave and Melancholly ones, for the *Busles of Action*; Therefore let every *Genius* be directed solely to those Studies and Professions to which Nature at first seemed to have designed them; for else all your Cost and their Pains will signifie very little, and never answer your expectations.

4. Men mistaken in their value and esteem of things, they think that *Languages* are *Learning*, and that such Learning makes People *Wise*; whereas 'tis nothing so;
Languages

Languages are the Gates and certain Assistances to *Science*, ever since the *Babylonian Confusion* and humane Pride lockt up Arts in strange Terms and uncouth Words; but still, Philosophy is *Things*, not *Words*; and so far is that Learning from making any body necessarily *Wise*, that like a sharp Knife in a fools hand, it serves many men only to do themselves and others a Mischief with: *Languages* are brave Accomplishments, and useful; But to whom? To such only as have discretion to use them aright, and whose Callings, or Business, or Travels may administer occasions for them.

These and the like Mistakes all wise Parents will avoide, and having duly considered his Sons Capacity and his own Ability, will chuse in his mind a proper Calling for him; and till he be of years, or can meet with an opportunity to place him out thereunto, will keep him imploy'd in such Exercises as may best prepare him for, and be of greatest use to him in the future management thereof. Not but that I think most Persons that have competent Estates, might (with as little, or less expence of Time and Money, than now they commonly bestow, generally to no purpose) make their Children Masters in earnest, of several Languages and Arts, so as they should never forget

forget them, even before that Age at which they are now usually put out to Trades and Professions : For Example ; Take a Child of good natural parts, at four years old, begin teach him to read *English*, which he may handsomely have obtained by six, and *Writing* and *Arithmatick* by eight.

Then suppose you find him inclinable and apt for *Musick*, and the Art of *Drawing* (two very divertive and innocent Recreations) and the learning of *Latine* and *French* or the *Mathematicks*, and the use of the *Globes*, or the like, you must bespeak Masters for him in each of those Languages and Sciences, and divide your day into 3 or 4 measures of time, as 2 hours for *Drawing*, two for the *Latine* or *French* (which it is you would have him learn, but only one of them at once, till he hath pretty well mastered it, and 2 for the *Mathematicks* ; and the sooner you begin, so much the better ; for things will make the better impression, be easier apprehended and longer retained ; so that I know not why you may not begin most of these at 5, 6 or 7 years of Age ; your hours being thus appointed (which take up but eight hours in the whole day, and then in such variety of things, each proves a diversion to the child that begins to be wearied with the other) the Masters then attending
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and instructing the child, and he practising, and for the Tongues diligently applying himself to the speaking, as well as to the Rules, I cannot imagin but in two or three years time, he may make a wonderful Proficiency, and be master of them all; nor need the Masters after some time come every day, but only twice, or at most thrice a week, provided always that the Father, Mother, or some other appointed, carefully keep the Child to practise his due hours allotted to each thing, during those intermediate days, and the Master when he comes, require an exact Account of the Task by him imposed and appointed.

So here, before twelve years of Age, you may have a Child that shall *Read* English excellently, and with judgment, *Write* a fair Hand, be skilful in *Arithmetick*, delicately *Draw*, *Engrave* or *Paint*, speak, and well understand *Latine* and *French*, and have a good insight into *Mathematical Learning*; and now you may dispose of him to any calling that his Humour and your Conveniency shall agree upon; and he shall be so much a Master of all these Accomplishments, that he shall never be able to forget them, and withal be more fit for any calling, and make a better Servant, having thus been train'd up to an habit of Industry, and under

a strict and orderly Discipline, than such as have spent their time in Travanting and Robbing of Orchards, or other Roguish Tricks, under pretence of going to School amongst a multitude of Boys, where ill Customs will almost unavoidably be learnt, and very little knowledge attained of what they go to learn, since 'tis there the Masters Interest to keep them as long as they can; and yet even that untoward Scholing is much better than letting them play and idle up and down the Streets, as too many Parents suffer their Children to do.

What I have said of *Boys* is likewise applicable to *Girls*, as to *Reading, Writing, Drawing*, and learning of *French*; and for the rest of their time, it may be taken up in teaching them to work at their *Needle, Knit, Raise Paste*, and the like Accomplishments proper to their Sex. Above all, let Parents keep either Sex from Idleness and ill Company; for that is always the first step to Vice and Ruine.

And though some dull Capacities may not be able to attain so far as in this Supposition I have suggested, yet 'tis plain, if such a method of Industry, with good Instructions be used, a very extraordinary improvement would be made of Childrens parts, beyond what is now; and even the dullest would

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in something or other prove excellent, which must be the Parent and Tutors discretion, not to force Nature, but gently assist her there where she most kindly invites.

Guloso, *Your discourses seem to carry conviction along with them, and must sure prevail with all that hear them, they are so plain, so natural, and so reasonable.*

Sophronio, Alas! so far from prevailing at that rate, that I expect they should be generally decryed, laught at, and condemned. Methinks I hear one crying out, *Oh Madness! Oh Enthusiasm! Another, of damnable Heresie; A third loading me with approbrious Names, and not a few Curses into the Bargain; did they not say of my Lord, the blessed Jesus (who spake as never man spake) — He hath a Devil and is Mad, why hear ye him? And charged his Illuminated Disciples with being Drunk? Did not the jolly Philosophers of Athens, treat the great Apostle Paul with the highest Contempt? — What will this Babblers say? If the Son of God and his inspired Messengers were thus entertained, what usage can I, a weak unlearned Creature, (less than the least of the Mercies of God) expect from the censorious Crowd? In all Ages since the depravation of Man,*
 TRUTH

TRUTH has been shut out of doors by the Multitude, whilst ERROR, and vain OPINION were hugg'd and Caress'd in the choicest Cabinets of their Heads and Hearts; in vain does the Voice of Wisdom cry in the streets of the *Microcosmical City*; for the noise and continual Din of the Passions, altogether by the Ears in Tumult and Confusion, will not let it be heard. The World is settled upon the *Lees*, and no jogging will bring it to a due Fermentation: Custom has usurpt the Throne of *Nature*, and banisht her first-born Offspring *Reason*, under the highest Penalties, if ever he dare shew his hated Head again in the Land of *Tradition*.

Besides, the things I perswade to are much against the grain, like as when Idolatrous *Micah* ran bawling after those that had taken away his Images, and they ask't him what he ail'd? He reply'd with Vehemence, *Ye have taken away my Godds, and now do ye ask what ails me?* Belly-Cheer, and Bacchus, the full Platter, and the overflowing Bowl, are many Peoples *Godds*, and do you think they will part with them so easily? A man may charm such deaf Adders long enough, charm he never so wisely, before he bring them to hear the Voice of Reason. This *Cato* was sensible of, when
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making a long Oration against the Luxuries of his fellow Citizens, and their excessive Feasts and Revels, he concluded with these words,——*But I fear I spend my Breath to little purpose; for what hopes is there of prevailing, when I speak to the Belly, and that hath no Ears?*

But still, *Wisdom is justified of her Children*, and those that attend to her Voice, will make a due Improvement of what is offer'd; for the rest, I must leave them to continue a wretched Life under the ill influence of the *Cretan Curse*.

Gulo. *Præthee what's that?*

Sophr. *Valerius Maximus* tells us, that the Antient *Cretans* when they would use a most bitter Exccration against those they hated, were wonted to wish, *That they might be delighted with ill Customs*.

Gulo. *And truly they wish them no small unhappiness; for as long as men are delighted with destructive and evil Customs, Modes and Usages, they can never be brought to leave them, but must suffer under the mischievous Consequences and Effects of them. For my part, I will endeavour to avoid having any share therein. Your discourses have awakened me from doting on old Customs, or following Tradition blindfold: I will Home, and make trial, and as I find, judge: In the*

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(139.)

mean time, returning you my hearty Thanks
for this free Communication, I shall take my
leave.

Sophr. I also bid you Farewell, which
you shall certainly do, if you apply your
self in good earnest to the study of Tem-
perance and Wisdom.

I I N I S.

Math: 24. 1691 p. medioerit.

